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The Pastoral of the Bishop of Lucon.

Our readers may remember, that some years ago a great deal was said in the Papal world about the miraculous appearance of the Virgin Mary to two young Shepherds on a mountain in the south-eastern part of France, called La Salette. This miserable trick of the priests was soon exposed in some of the newspapers in France. But the Bishop of Lucon, within whose diocese the "sacred mountain" stands, is determined not to forego the advantage which can be made to result from a wide-spread belief of this fable. Accordingly he issued last Summer a "pastoral," from which we make the following extracts. How deplorable the ignorance and credulity which can cause such silly stories to be believed! And all this is done to hold people in subjection and fill the coffers of the Church!

"And now Mary has deigned to appear on the summit of a lofty mountain to two young shepherds, revealing to them the secrets of heaven. But who attests the truth of the narrative of these Alpine pastors? No other than the men themselves; and they are believed. They declare what they have seen, they repeat what they have heard, they retain what they have received commandment to keep secret.

"A few words of the incomparable Mother of God have transformed them into new men. Incapable of concerting aught between themselves, or of imagining anything similar to that which they relate, each is the witness to a vision which has not found him unbelieving; each is its historian. These two shepherds, dull as they were, have at once understood and received the lesson which was vouchsafed to them, and it is ineffaceably engraven on their hearts. They add nothing to it, they take nothing from it, they modify it in nowise, they deliver the oracle of Heaven just as they have received it.

"An admirable constancy enabled them to guard the secret, a singular sagacity made them discern all the snares laid for them, a rare prudence suggested to them a thousand responses, not one of which betrayed their secret; and when at length the time came when it was their duty to make it known to the common Father of the Faithful, they wrote correctly, as if reading a book placed under their eyes. Their recital drew to this blessed mountain thousands of pilgrims.

"They have proclaimed that on Saturday, the 19th of September, 1846, Mary

manifested herself to them: and the anniversary of this glorious day is henceforth and for ever dear to Christian piety. Will not every pilgrim who repairs to this holy mountain add his testimony to the truthfulness of these young shepherds? Mary halted near a fountain; she communicated to it a celestial virtue, a divine efficacy. From being intermittent, this spring to-day so celebrated, became perennial.

"Every where is recounted the prodigies which she works. When the afflicted are in despair, the infirm without remedy, they resort to the waters of La Salette, and cures are wrought by this remedy, whose power makes itself felt against every evil. Our diocese, so devoted to Mary, has been no stranger to the bounty of this tender mother. We are about to celebrate shortly the sixth anniversary of this miraculous apparition. Now that a sanctuary is to be raised on this holy mountain to the glory of GOD, we have thought it right to inform you thereof.

"We cannot doubt that many of you have been heard by our Lady of La Salette; you desire to witness your gratitude to this mother of compassion; you would gladly bring your stone to the beautiful edifice which is to be constructed. We desire to furnish your filial tenderness with the means of transmitting the alms of faith and piety. For these reasons, invoking the holy name of GOD, we have ordained and do ordain as follows, viz.:

"First, we permit the appearance of Our Lady of Salette to be preached throughout our diocese; secondly, on Sunday, the 19th of September next ensuing, the litanies of the Holy Virgin shall be chanted in all the churches and chapels of the diocese, and be followed by the benediction of the Holy Sacrament. Thirdly, the faithful who may desire to contribute to the erection of the new sanctuary, may deposit their offerings in the hands of the curé, who will transmit them to us for the Bishop of Grenoble.

"Our present pastoral letter shall be read and published after mass in every parish on the Sunday after its reception.

"Given at Lucon, in our Episcopal palace, under our sign-manual and the seal of our arms, and the official counter-signature of our Secretary, the 30th of June, of the year of Grace, 1852.

"× JAC-MAR Jos. Bishop of Lucon."

M. Proudhon: Unhappy France.

"Professing themselves to be wise, they became fools."—Romans, 1: 22.

This was asserted by the Apostle in relation to the philosophers of ancient times. It is equally true of many of those in Germany, France, and some other countries in our day. Nothing more ridiculous or besotted was ever uttered by philosophers or sophists of old, than some things which a M. Proudhon, of France, has published within the last few years. Take, for instance, the following opinions of his, as set forth in a summary way by Professor de Felice, correspondent of the New-York Observer, in a letter bearing the date of August 8, 1852:

"Mr. Proudhon profits by this good opportunity to republish his system. He

lays down as a fundamental principle the *exaltation of the individual.* According to him, the laws of the human mind are identical with those of the universe; or rather the external world is *nothing*, and the human mind *all.* Man ought to say: '*I am Sovereign! I am God!*' No authority but himself! No God in heaven! Man is the supreme master of the creation, and is absolutely independent.

"Conformably to this principle, Mr. Proudhon maintains that progress is a *universal and perpetual negation;* that is to say, that the more perfect we become, the more we shall discard all our fathers' notions.

"Thus in *religion*, the question is not to put one confession of faith in place of another. Mr. Proudhon affirms that every sort of religion shall be abolished, and that there shall not remain anything but *rules of morality.* Very well. But what will become of morality itself, if religion is lost? where will be the rule of duty? where will be the sanction of virtue, the punishment of crime? and how will men obey *rules* which they no longer regard as of divine authority? The author disdains to solve these *vulgar* difficulties; he contents himself with proclaiming atheism as the last hope of mankind!

"In politics, the same negations. Mr. Proudhon scoffs at publicists who seek to displace a bad constitution by a better one. With him, society ought not to have any constitution at all. His idea is to have what he boldly calls *anarchy.* Every one, in this Eutopia, should be free to act as he pleases.

"So for *social economy*, for the *right of labor*, for all the intercourse among men. No barriers, no laws, no limits; an uncontrolled liberty, man having become *God*, it would be absurd to subject him to rules. The more independent the *divine* man shall be, the better all things will be arranged.

"What madness and nonsense! Unhappy French nation! tossed betwen two extremes. The stupid superstitions of Popery, and the frightful theories of skepticism. The priests teach fables to the credulous populace, while infidel sophists denounce the most sacred truths. Shall we never see the light of the Gospel shine upon our country?"

Have courage, good Professor. A pure Christianity will one day triumph in France, as it never did even in the third and fourth centuries, and put to flight all such impious doctrines as those of Mr. Proudhon, as well as the puerile superstitions of Rome, which Bishop Lucon and others are endeavoring to uphold. But *time, labor, prayer, will be needed.*

"Godless and Protestant."

The following excellent article we take from the New-York Observer of September 30, in relation to the effort of the *Priest-party* to break down the system of Public Schools in the State of New-York. They will soon make similar attempts in every State where there is a system of Public Schools, or schools supported by the State.

The Freeman's Journal, of the 4th inst. publishes several columns of earnest responses to its call for a State Convention of Catholics, in all of which our public

schools are denounced as either "Protestant" or "godless;" which terms, in the view of the Romanist, seem to be synonymous. One of those correspondents, who styles himself a "Teacher and Professor," says, "I am in favor of a Convention of Catholic Teachers and of Catholic citizens for the purpose of presenting to the Catholic voters of this State a means of *having their children educated at the expense of the State.* The high schools, the free schools, the ward schools—all the schools supported by the taxes of the citizens of this State, are either strictly Protestant or godless, not one of them is Catholic. Hence a Catholic education is not given to the Catholic children that attend them."

Here, then, we have the object distinctly avowed, of securing a *Catholic education at the expense of the State;* and the public schools are charged with being either "Protestant" or "godless." It is evident, however, that these strangers for whom we have provided an asylum in this land of liberty, do not comprehend the nature of our institutions. Our Government is instituted for a limited object. It was never designed to do every thing; and among other things which it never contemplated was, the support of *religious* instruction. The reason for this was not founded in infidelity, or "godlessness," but in the fact that state interference with religion is incompatible with liberty of conscience. Our government is designed only to accomplish such objects as the whole people can agree upon executing; leaving other matters, in which the rights of conscience are concerned, to individual or associated voluntary effort. Among the things in regard to which we can agree without interfering with the rights of conscience, is, *secular education.* And further, as the Bible is the acknowledged basis of the Christian religion, we can recognise it, by introducing it as a reading book; but we cannot agreee upon its interpretation.

But it by no means follows, because we forbid sectarian religious instruction in our public schools, that we sanction the idea of bringing up children without religious instruction. All denominations of Christians among us have their organized institutions for the public teaching of religion; and in this respect all stand upon a level. And with this system in existence, it is a libel to call our public schools "godless." They do not teach infidelity or irreligion. The system recognises the Christian religion, and adopts its standard; but it does not attempt to teach the peculiar doctrines of any sect; nor does it oppose the tenets of any particular sect.

If however, any religious denomination are dissatisfied with this imperfect mode of teaching, and desire to teach their own views of religion in connection with science, there is no obstacle in the way of their doing it, at their own expense. This the Presbyterians and Episcopalians are doing to some extent; but they are not so arrogant as to ask their neighbors, who do not believe their doctrines, to pay for the support of their schools. Nobody objects to the Romon Catholics having their own sectarian schools, and paying for them as others do. But we do protest against being compelled to pay a state tax for the support of schools for teaching the mummeries and idolatry and Maryolatry of the Church of Rome. This would be a clear violation of the rights of conscience. We will never consent to do it. We cheerfully pay our proportion of the state tax to support our public schools, for the public benefit, and at the same time pay for the education of our own children in those things that are not provided for in these schools. But it is unfair and mean, that we should be asked further to provide for the education of the children of Catholic parents in the Catholic religion, which we honestly believe to be injurious to the

state, and destructive to the souls of men. The Catholics have raised a cry of intolerance, but the intolerance is on their side. They will not tolerate any thing that is not exclusively of their own sect. We tolerate every thing; but we will not be compelled to pay for their sectarian instruction. This is the true state of the case; and we hope none who regard fairness, honesty, and the rights of conscience, will be deceived by their manœuvres.

There is another view of this case, which commends itself to the serious consideration of our public men. It is the true policy of this nation to discourage all *clannishness*. Receiving as we do the inhabitants of all nations, and the professors of all religions, our true policy is, to mingle, to assimilate, and to form a national character; and not to separate into clans, and keep up national distinctions. We need to be all *Americans*, not English, Irish, Germans, French, etc. We never can keep up and perpetuate these clannish distinctions without endangering our national peace. And what measure could be devised, better calculated to break down the prejudices of sectarianism, and destroy the spirit of clan, than the assembling of our children in the public schools, where all meet on a level, without distinction of rank, sect, or party?

True, every word of it. But we have no fear that the Priests and their coadjutors can make the honest and sensible portion of the Romanists in the State adopt their views in relation to this matter. These will show them, what they did a year or two ago, when the subject comes to the polls again, that they *can and will* bid defiance to the authority of their ghostly superiors. We have more fear of some of our Protestant population who having no children, or none to educate, or being rich and consequently having much of the burden to bear of the school-tax, will desire to see the law abrogated.

God in History: Robert Clive and James Wolfe;

OR, THE DECREES OF ROME, AND THE DECREES OF GOD.

[The subjoined article we have extracted from the *Independent*. It is worthy of being preserved, for it illustrates the wonderful ways of God in bringing two vast countries under England's dominion, in order that they may receive the true Gospel instead of the Delusions of Rome. We know not who is the Author, but he has our thanks for his admirable performance.]

A hundred years ago the Queen of the Seven Hills was saying in her heart, "My dominion shall encircle the globe. Asia, that world of the hoary Past—America, that world of the brilliant Future, shall meet at my footstool. My throne shall overtop the Rocky Mountains and the Himalayas. The Missouri and the Ganges shall float my revenues. The waves of every ocean shall waft the gold and homage of the gorgeous East and the mighty West to this Eternal City. Beyond where Alexander trod—beyond where floated Cæsar's ensigns, shall stand the pillars of my dominion—a dominion to which all heathens and heretics shall submit or perish; a dominion over

'all the kingdoms of the world and the glory of them,' and whose glory shall never fade."

Thus Rome decreed,
And why not?

At the middle of the last century the peninsula of India, containing about one-sixth of the human race, seemed about to pass from the dominion of the Great Mogul to that of "his Most Christian Majesty" of France, "the eldest son of the Church." France had established her empire over thirty millions of people in Southern India, while yet England had only a few trading agents at Calcutta, Madras and Bombay, and these despised and insulted both by French and natives. The idea of an Indo-British empire had occurred to no human mind. The existence of England's commercial factories, even, was in peril. But the idea of an *Indo-French* empire—to be governed *nominally* by native rulers, and supported by native armies under European discipline and command—had occurred to the sagacious and aspiring Dupleix, French governor of Pondicherry; and he was marching triumphant and almost unresisted to its fulfilment. The throne of Delhi trembled before this son of the Church. And what a prize stirred his ambition! The realms of the Great Mogul, stretching from the peerless heights of the Himalaya to Cape Comorin—surpassing in extent the twenty-five American States east of the Mississippi, with revenues more ample, and subjects more numerous than belonged to any European State—India, the goal of the merchant, and the conqueror for thousands of years—India shall be a province of France, and the jewels of Golconda and the gold of Delhi shall enhance the magnificence and the power of the Holy Catholic Church. Well might France and Rome exult. The one should see her power for ever exalted above that of her Saxon rival. The other might install her priests and saints in every Hindoo temple, transfer the funeral pile from the widow to the heretic, and compel a hundred millions of people to be baptized and saved at once. But India is the heart and crown of Asia, and they who rule in India rule sooner or later from Egypt to the Yellow Sea. A hundred years ago, Rome might think she almost saw her crucifixes erected by the valor of loyal Frenchmen upon all the mosques and pagodas of Asiatic Infidelity, from Mecca to the Chinese Wall.

But GOD said to Rome, "Thy counsels shall not stand. India and Asia are not thine."

Sitting by a writer's desk, in an English commercial house in the city of Madras, was a young man twenty-five years of age, who knew not GOD. Desperation showed itself through his sullen face. A dark soul looked out from under his black heavy brow. His temper is fierce. He cannot bear restraint. He knows no fear of GOD or man. He loathes his daily duties. His pay is small. No joys of friendship cheer his weary life. His health fails. Of either pleasure, wealth or distinction, he has no prospect. He vows, "I will not live. My pistol shall yield me quick relief." He loads well the deadly thing. With desperate heart he holds it to his head. It snaps! But the instrument will not do the guilty deed. He loads and snaps again, but still in vain.

The name of this young man was Robert Clive, ordained of GOD (whom he neither loved nor feared) to annihilate the French Empire in India, and blast the purposes of Rome. Circumstances compelled him to lay down the pen and take up the sword. This revealed his talent and his mission. By sustaining the siege of Arcot fifty days, and then repulsing the besiegers with almost incredible skill and valor, he

struck the death-blow of French and Papal power in that quarter of the world, and the Indo-European empire which Dupleix had projected for Papal France, was turned over to her great Protestant rival. Again the rising empire which Clive had founded was in peril. Its fate depended upon his vanquishing sixty thousand hardy troops from Northern India, rallied by the base Surajah Dowlah. Clive had but three thousand men. For once he yielded to the counsels of fear and consented not to fight. But he could not rest. One hour of agonising thought *alone* made him Robert Clive again, the desperate. One hour of battle more, and the victory of Plassez revealed GOD's decree, that British dominion in India and Asia should endure. Thus did JEHOVAH smite the scarlet hand stretched out to grasp the Eastern Hemisphere, a hundred years ago.

But there was another Hemisphere, beyond the Atlantic, and there the purple-clad Lady of the Tiber would have an empire wider than all the world that Cæsar knew. That new world was hers by right divine of discovery and prepossession. Her disciples had threaded the forests from Montreal to St. Anthony, and thence to the great Gulf, scattering names canonical in all their pathway, monuments eternal of their right and purpose to possess the land. And more, her "Most Christian" son of France commanded those avenues of empire, the St. Lawrence, the Lakes, and the Mississippi. Soldiers who invoked the Virgin and adored the wafer, defied the power of Britain and her colonies at Fort Du Quesne, and commanded the Ohio river. The mines, too, of Mexico and Peru, the broad plains of the Amazon and La Plata, were all her own. Indeed, from the north pole to the south, in the New World, none disowned her sceptre, save a few red heathens in the woods, and a few white heretics along the shore. And when the New World should overtop the Old in coming ages, her ensigns should wave in glory along the western sky.

But what means that shout, "They fly—they fly!" amid the din of battle, on the heights of Abraham? The expiring Wolfe starts up from the stupor of death to ask, "Who flies?" "The *French fly*." "Then I die contented," says the soldier, and expires.

But the hero of Quebec little knew the full significance of that shout, "They fly!" It meant that Canada had passed from French Papal rule for ever—that the chain stretched from the Lakes to the Gulf to bind the great Valley to Rome, was broken. It meant that North America was lost for ever to the Pope—it meant that the scarlet rider of the ten-horned beast should never control the destiny of the Western Hemisphere—it meant that Roman domination on earth was sinking to rise no more. Thus did Rome project, a hundred years ago, and thus by the sword of the Saxon, did her projects perish, in the farthest East and the farthest West.

How does all history display the glorious Providence of GOD! How sublime and beneficent is the grand drift of human affairs, *as controlled by that Providence!*—how dark and deplorable is the world's history as the designs and character of *men* are displayed!—how bright and blessed as the plans and agency of GOD are concerned! How adorable the wisdom that uses wicked men unconsciously, or against their wills, like Clive or Hastings, to subserve the Kingdom of CHRIST! How surely will the roll of ages crush Antichrist and every antichrist!—how delightful that GOD's decrees will be fulfilled!—how sublime JEHOVAH's march along the ages! How do the grandest schemes, the profoundest policy, the most potent combinations, that are antichristian, perish before Him! Courage, then, ye friends of GOD and friends of

man. The LORD reigneth, and let the earth rejoice in the fore-ordained decree, that the splendors of His power, wisdom and love, shall be displayed by means of "whatsoever comes to pass." J. K.

PROSPECT, Conn. August, 1852.

NOTE.—The reader may find a most interesting and instructive account of the foundation of the British Empire in India, in Macauley's Miscellanies. Articles, Robert Clive and Warren Hastings.

The Roman Catholic Synod of Oscott.

We are indebted to the English Correspondence of the New-York Evangelist for the following notice of the Synod which Cardinal Wiseman recently convoked at Oscott, in August last. It will give some of our readers a few ideas respecting Rome's modes of doing things.

"The Synod of Oscott," if we may believe the Roman Catholic journalists, is much too important an event to be passed over with a single reference. I will, therefore, mention a few facts that have transpired since I last named it, and also notice the grandiloquent style in which it is described. "England," it seems, "has not merited for centuries" such an assembly—"the wisest and holiest of her fathers and spiritual doctors" have met in solemn convocation for "the grand work of resuscitating, or rather recreating her national Church." "This glorious assembly was composed of thirteen venerable bishops—two absent from infirmities, being represented by deputies; and the first of these holy pastors was not only an archbishop and a metropolitan, but a prince of the Roman Church—an illustrious cardinal." This Roman puppet ("illustrious by courtesy") officiated, it seems, in "magnificient cope," carried "a rich crozier of exquisite design and workmanship," and wore a jeweled mitre surmounted with a cross studded with brilliants." And "to magnify his office," a Spaniard "in splendid uniform," attended the cardinal as "gentleman of honor;" and "a graceful" "Greek boy from Athens" "held his long scarlet train." One would think that this account had been prepared by some amateur tailor, or property-man from the play-house, they are so full of the frippery and fustian. The quaint attire of the procurators and the provincials of the religious orders is elaborately described: the "black cassocks" and the "white flannel habits;" "black mosettes braided with crimson;" "collars of lawn edged with lace;" "splendid mitres with copes;" "glittering vestments;" "rich processional and archiepiscopal crosses"—are all marshaled in "solemn processions" before their readers. These "gorgeous ceremonials," with "the glorious accessaries" of an altar "backed by a spreading canopy of cloth of gold, and reflecting the flames of three hundred wax candles," made up what they call "a glorious and unequaled spectacle." How truly might they be addressed in the words of John Milton—"Tell me, ye priests, wherefore this gold, wherefore these superstitious copes and flaminical vestures—these robes and surplices over the gospel? Is our religion guilty of the first trespass, and hath need of clothing to cover her nakedness? What does this else but cast an ignominy upon the perfection of CHRIST'S ministry by seeking to adorn it with that which was the poor remedy of our shame?

Believe it, wondrous doctors, all corporeal resemblances of inward holiness and beauty are now past; he that will clothe the gospel now, intimates plainly that the gospel is naked and uncomely, not to say reproachful." But I must proceed with my narrative. This Synod comprised about 150 persons of various orders and degrees; they sat eleven days, divided into committees or congregations for the details of business, and then met in a general congregation *thrice* to arrange their decrees. So satisfied is Dr. Wiseman with the issue, that he ordered last Sunday to be observed throughout "his province of Westminster, as a day of general and solemn thanksgiving," when the *Te Deum* was said or sung, and the Synodical Letter read from the various pulpits of his "archiepiscopate." The Roman Catholic laity must have had, as usual, large faith; for as the Synodical acts have not transpired, and the decrees cannot have publicity and force till they have been submitted for the correction or approval of "the Apostolic See," so these thanksgiving services must have been offered in the firm persuasion that something very good is in the oven; but when the dish is served up, I much question whether it will exactly suit the stomachs of *English* Catholics. The poor *Irish* Papists, you know, can swallow any thing. I should tell you that the Synodical Letter is not well written, and chiefly discusses the duty of promoting the Catholic education of the young "in poor schools," "middle schools," and the Catholic University of Ireland. You will see from this that our saintly Nicholas has had all his canvas set, and has been going before the wind at a somewhat perilous rate for so meek and lowly a person. Well, as he is a great observer of Providence, he may perhaps see how opportunely one of our courts of law has supplied him with some ballast, lest in carrying such crowded sails he should become unsteady. A trial has just occurred at the assizes for the county of Surrey, which has thrown a little light upon one of the cardinal's dark places, and upon the system of darkness which he labors to extend amongst us.

Rome's Teachings: Archbishop Hughes and the Virgin Mary.

Some few months ago his Grace, Archbishop Hughes, when on a visit to Halifax, Nova Scotia, preached a discourse, from which we give the following extracts, using the report of it which was published in the *Freeman's Journal*. Reader, reflect well on the sentiments and doctrines which it contains, holding the New Testament in your hand the while.

"But above all the Saints, why not direct our prayers to the Mother of our LORD —the Blessed Virgin Mary. She was not distinguished by the possession of any of those adventitious benefits which are possessed by the great of the earth. Humble, obscure, unknown,—but then she was the purest of human creatures, so much so that she attracted the attention of GOD himself to become the Mother of Him who was to be the SAVIOUR of all. He deputed an angel from His throne to panegyrize her, who said all when speaking the words—'Hail, Mary, full of grace, the LORD is with thee, blessed art thou among women.' It is not to be supposed that GOD excepted her from the scenes of sin to which we are exposed; nor that she was shielded round about from the trials to which others are subject.

"The meaning of the Scriptures is, that the grace of GOD freely tendered to sinners, was in no instance rejected by her; hence she is spoken of as "full of grace"—and in consequence of her purity, holiness, devotion, and fidelity, was she selected by the ALMIGHTY to become the Mother of the Incarnate SON of GOD: from her pure flesh and blood came the body of that SAVIOUR which hung upon the cross—a victim atoning for the sins of the world. But when a certain person cried out in the hearing of our SAVIOUR—'Blessed is the womb that bare thee, and the paps that gave thee suck,' He answered—'Yea, blessed are they that hear the word of GOD and keep it,' importing that the honor conferred upon the Virgin Mary consisted not so much in having borne the corporeal body of our LORD, as having been thought worthy, by GOD, of that high honor. Therefore the Catholic rejoices to celebrate the festival of her Assumption. No one need inform us that she is not God; we thoroughly understand her relation to her SAVIOUR and her CREATOR. A creature, but the purest of creatures; the glory of a fallen race; the pride and honor of stricken humanity; the source and hope and confidence to man; the spotless, pure, faithful, obedient, long and deep suffering martyr, marked out for the singular, unequalled, inconceivable distinction of being the Mother of the Eternal GOD; elevated above all Saints, Angels, Cherubim and Seraphim. She was faithful through life in all things; bearing a relation to the future of Him whom we adore as GOD and man, and by that relationship elevated in dignity above any creature GOD has created, or that, if I can say so without blasphemy, GOD could create. Hence it is that Catholics entertain a devotion consoling and most ardent. This devotion has existed in the Church from time immemorial; and it is remarkable in the time of men of letters and science, that when a certain infecundity of genius overtook them, they had in many instances been in the habit of addressing their devotions to the Virgin Mary, when the mists that previously clouded their intellects, and impeded expression of their inward conceptions, vanished under her soothing influence. All plead to her for intercession with the FATHER—magnifying her name not beyond what was warranted, seeing that the very first miracle performed by our LORD was done in answer to the intercession of His Blessed Mother. Scholars and poets, commanders and princes, men who have left their mark on the age of their existence, have all honored her and prayed to her, notwithstanding the clamor of the incredulous, or the scoffs of the impious. The practice began with Christianity and will end only at the final consummation of all things."

Latest News from the Madiai.

The London "Christian Times" contains a letter from Florence, describing an interview with these persecuted disciples of CHRIST, after the petition in their behalf had been peremptorily rejected. The writer says:

"Madiai was in perfect peace. He received the final blow in a spirit of holy submission, and the only expression of suffering was squeezing my hand, saying: 'There is need of patience;' but cheerfulness beamed in his countenance, although suffering from continued physical illness. He said: 'The comfort and joy of the HOLY SPIRIT never changes with me, however it may be with my poor body. I am always happy. GOD has been with me all the time of my imprisonment, and He will always be with

me, as long as I remain in prison; and I am as sure He will be with me unto death. He wished to have with him a supply of clean linen, &c. adding, 'if permitted.' We found, on inquiry, *this was not permitted.* He instantly smiled, saying, 'Well, all things according to the will of GOD.' He talked beautifully about his wife, and requested me to tell her 'that his prayer was that GOD would go with them to their prisons: and that he felt *sure* that GOD would be their companion there.' I have seen Christians die in perfect peace and happiness, but I have never seen so complete a triumph in the midst of life; the will in the sweetest accordance with the Divine will; the whole man following JESUS in the simplicity and guilelessness of a new-born infant; and, at the same time, with the dignity of a man. Afterwards we went to the Bargello; *her* sufferings were great, but it speedily assumed the character of Christian fortitude. She at once took leave of the various topics of hopes and fears which had long kept her noble spirit in painful exercise, and turned to her strongholds. "Tell all not to pray for our liberation, but for that increase of faith which may enable us to suffer cheerfully;" and then, before us all, and the attendants, she burst forth into fervent prayer, especially for more faith, more love to JESUS. The doctor was in the prison. She sent for him. I was much pleased with him. Though it was unusual, he said he would give her a certificate as to the state of her health requiring diet different from that of the common prisoners, as absolutely important to her life. We remained an hour with her. Maggiorani has fixed to go to Lucca to see that everything is provided that can be permitted, and, I, perhaps, may go also. This morning early I received a most unexpected notice from one of the prison officers, that she was going off instantly, and wished to see me. I filled a small basket with tea, sugar, &c. &c. When I arrived at the Bargello, K——, very kindly let me go to her cell. I found her meeting the moment nobly. She explained to me she wanted her bonnet, gown, shawl, &c. These were under the care of W——. I soon brought them. She asked me to leave her for a few moments, when she quickly dressed and appeared; smiling, she said, "I have done nothing to my hair, for they will soon cut that off." She sent much love to you all, (and so did he,) mentioning you by name. She said with much feeling. "Remember me to all the brethren, and tell them, should they be called to follow us, to bear what may be appointed them to suffer, but never to forsake their GOD! I desire not only to take up the cross, but to bear it cheerfully, with abounding thanksgiving. What an honor it is for such unworthy creatures to be called to suffer in the LORD's name!"

We are sure that our readers will feel it to be a precious duty to lift up their hearts in prayer to GOD, that these dear Christians may be sustained in their long imprisonment, and that GOD would make the "wrath of man" in this instance also, to praise Him.

Roman Catholic Maryland.

We have seen nothing that "does up" all that Archbishop Hughes has said about the liberal views of Lord Baltimore, and his colony in Maryland, so effectually as the following extract from the admirable lecture of Dr.

Mc. Gill, one of the Professors in the Presbyterian Theological Seminary at Allegheny City, in reply to that prelate. We wish we could give the entire lecture—perhaps we shall in future numbers of our Magazine.

But Catholic Maryland, it is said, was the first among our States to give free and full toleration in matters of conscience. The first proprietary of Maryland was George Calvert or Lord Baltimore, an amiable gentleman, who was born and bred a Protestant, and became a Papist, because he had not strength of mind or patience enough to determine which was right of the three competing denominations, the Episcopalian, Presbyterian, or Independent; and who carried along with his good natured lethargy of soul, the feelings and fond associations of a Protestant education into the Roman Catholic Church. And whence did Catholic Maryland get the Charter which thus made her free? Not from Spain or Portugal, Italy or Austria, but from Protestant England, at a time when Puritan mightiness like the injured Samson of old, was laying its hands on the pillars of unconstitutional despotism. A time when the Hampdens and Cromwells, Vanes and Pyms, and Miltons were abroad in the majesty of popular rights. The "sublime declaration of freedom" for conscience in that colony, which Bancroft admires, and Hughes applauds him for admiring, as the politician had expected, was simply, in all its circumstances, as these are, displayed upon the pages of Bancroft himself, a craven manifesto, which trembling Papists put forth to protect themselves in their weakness, under the apprehension of being dealt with by Puritans as the Protestants in Ireland, the Huguenots in France, the Lutherans in Germany, and the Waldenses in Piedmont, were just then dealt with by Papists. No sarcasm of the prelate can avail to hide the evil conscience which the Roman Catholic Colonists of Maryland must have felt when they saw the powers of their church employed, all the world over, to crush liberty of conscience wherever it lay in their grasp.

But there is another aspect in which we may view this boasted example of Catholic Maryland. Were the Roman Catholics ever a majority of the people there, and especially when that "sublime declaration" was made in the Assembly of that colony in 1649? If not, then the admiration of Bancroft and the boast of Archbishop Hughes are simply ridiculous. And that they really were not, is testified by no less an authority than the historian of Maryland, McMahan himself, in the following language, where, speaking of having the opportunity to persecute for conscience' sake in Maryland, he says, "the proprietary domain had never known that hour." The Protestant religion was the established religion of the mother country, and an effort on the part of the proprietaries to oppress its followers would have drawn down destruction on their government. The *great body of the Colonists were themselves Protestants*, and by their numbers and their participation in the legislative power, they were fully equal to their own protection, and too powerful for the proprietaries in the event of an open collision. The safety of the latter was therefore identified with a system of religious toleration.

A GRAND REMEDY.—The Secretary of Fayette County Bible Society, in Ohio, reporting the annual meeting of that Society, says: "Thirty-five years ago we had *thirty* distilleries in our county, and *no* church: we have now *thirty* churches and *no* distillery."

The Confessional.

We wish to be just and fair towards Romanists, and are not unwilling to hear what they have to say in defence of their peculiar dogmas and practices, however erroneous they may be. Let there be light. This is what we ought all to desire. If they can demonstrate from the Word of God that their doctrines on the subject of Penance, Absolution, Auricular Confession, etc. be right;—that they are of divine appointment, then we will abandon our opposition to them. *To the Law and the Testimony:* this is what Protestantism demands. No dogma of the Church, no practice of the Church, which has not the authority of God's Word, although it may plead the sanction of hoary Antiquity, can be admitted by us.

In the *Tablet* of the 14th of August last we find the following paragraphs on the subject of the *Confessional*, which we give *in extenso*. Let our readers peruse them with care, for they contain the best defence of the Confessional, in a brief compass, which we have seen for some time. The author acknowledges a difficulty at the outset in regard to the books of the Roman Catholic Church which treat of confession. His language is as follows:

"In the question of the alleged impurity of certain treatises with which the priesthood must be acquainted, it presents no difficulty to a Catholic, but to an educated, and even honest and devout Protestant, it is scarcely possible to present a satisfactory explanation; and this because the Protestant has in reality no theory of morals, and is blinded by the old sophistry that a general confession or a general sorrow without any outward manifestation, is sufficient expiation for all mortal sin. If such a Protestant could be convinced of our rectitude, and of the necessity of such teaching as our priests must receive, he would not be a Protestant, but would acknowledge his errors, and become a Christian. We have to deal, not with Protestants ready to receive the truth, but with those who hate it, who have sworn to destroy it, and who would welcome anything rather than a clear explanation of the teaching of Maynooth."

No well-instructed Protestant believes in the efficacy of any confession of man to his fellow-man, unless it be in case of wrong done to that man. "Confess your sins one to another," is the divine command, a command which Romanists often quote, but which has no reference to the confession to man of sins committed against God. Nor is there a word in the Bible that justifies what is called Auricular Confession. Protestants deny that Penance of any kind—Confession or any thing else—can take away sin. It is only "*the blood of* Jesus Christ *that cleanseth from sin.*

The article next proceeds:—

"We admit at once that the priesthood must be taught things which are unfit for the knowledge of women or of men; that they have books, and that they must read them, wholly unfit for circulation among young people. These books, however, are not written in the vernacular language of any country, and a very small part of

them is occupied with the subject in question. But, nevertheless, the books do exist, and must exist, so long as sin shall be in the world, and a priesthood to deal with it. These books are not written for amusement, or recreation, or for improper purposes, but are the result of stern necessity, and of the wickedness of men in general. Their purpose is not to teach men how to sin, but to teach the priests how to discriminate between sin and sin,—how to terrify the hardy criminal, and, if need be, to comfort the scrupulous, and bring an erroneous conscience to the light of justice.

"We will also admit everything that the Protestant can say against certain treatises of moral theology, except that they are written for an evil end, or that they are erroneous, and meet him willingly on the low ground which he has chosen. Let these books be bad, full of language which cannot be spoken; let them be, as they are said to be, unfit for man's reading, and unbecoming a circulating library. We admit it all, and much more, and probably a Catholic has a keener sense than the Protestant that these books are ill adapted for general circulation, or popular reading. We certainly do not publish extracts from them, nor call public attention to them—we hide them as much as we can from the eyes of all, and permit their use only to those who are by the obligations of their office, bound to know them."

Well; *it is here admitted that the books*—Dens on Confession, Liguori, and others—*are such as Protestants have long declared them to be.* This is a great point. It is not denied now that these books *treat of things improper for the people to read.* So much for that. Now let us look at what follows in the shape of justification of the use of such books in Papal Seminaries:

"A Protestant apprehends a serious illness, or is already laid prostrate on his bed. He sends for a physician or surgeon, and reveals to him the secrets of his soul, in order that his poor body may have a chance of escaping its inevitable doom. More than this: if wife or daughter be ill, the same medical friend or neighbor has unlimited access to them, and may ask them what questions he pleases, and examine every member of their body. No secrets are kept from him, and he detects possibly in an evanescent symptom what the sufferer would have given much to conceal. The Protestant trusts his doctor, and reveals to him what he very carefully conceals from his clergyman, for, in truth, a Protestant's confidence is confined to his lawyer and his medical attendant: the latter takes care of his body, and the former of his property, and both know of his soul as much as is involved in the matters of their respective professions, but about which neither he nor they care very much.

"If it were proposed to abolish the medical profession there would be either an outcry or a laugh. Physicians are a necessity of State; they are known to be useful, and though not always successful, yet, on the whole, people have confidence in them, and no man worth a thousand a-year would consent to suppress them. They are, further, a respectable class, scientific, philanthropic, and occasionally knighted.

"But how have they been educated? We venture to say that there are no books in Maynooth comparable to the books which they have read, and that the ecclesiastical students of that place would have closed their ears in horror had they been compelled to hear the lectures which the medical attendants of Evangelical Protestants hear in the hospitals of London, Edinburgh, and Dublin. In Maynooth sin is spoken

of as sin, and wickedness is not presented under attractive forms, and the men who are taught there are not sent into the streets of the city, under the impression that impurity is an inevitable and natural evil.

"Again, medical books are not now, as formerly, written in a dead language, but in plain English. The sellers of them are known, and he who likes may buy them. In these books there is no indication that certain practices may be sinful, and they are all of them not altogether free from some approach to lasciviousness. Medical students become practitioners in the course of time, and with all their dangerous knowledge, far more dangerous than that of the priest, are admitted into families, into the secret chambers, and often without witnesses, of the young and the innocent. They ask questions at which the hearer may blush, and there is no safeguard of religion thrown over their proceedings. Medical men, it will be said, are necessary, and we must excuse the knowledge to which they attain, because of the great benefits which they are able to administer; but the same is said of priests. Further still, medical attendants are not always religious even in the Protestant sense; they are supposed to be no better than their neighbors; some of them avow principles not distinguishable from Deism; and it is not easy to see why they should not make use of their knowledge for an evil end. If they chose, they could murder without a chance of detection, and yet people trust them, and leave themselves implicitly in their hands.

"We say, then, that the education of a priest is as different as possible from that of a medical man; that he does not learn what the surgeon or physician learns; and that the books which he has to study are not so impure, in the Protestant sense, as are those books and those lectures which the medical student is familiar with. We will not press the further argument derivable from the sights and operations with which the young medicine is acquainted, not under the restraints of religion, but under circumstances which we need not describe. Medical science is necessary because of physical health, and yet we are told that the spiritual science is not necessary. A head-ache or a stomach-ache deserves consideration, but the spiritual illness of a soul is to be left untended, and the man who pampers his body, and has his physician about him daily, is the very man who tells us that an immortal soul is to be neglected; that it may be damned, with the pampered body, for ever.

"Until Protestants get rid of lawyers and physicians, they have no right to cry out against priests. They must leave moral theology alone until they can produce medical books which may be left in the hands of the young and the innocent. If medical science be necessary on account of physical disease, so is moral theology necessary because of the spiritual disorders into which men fall; and nobody will be able to acknowledge this truth more heartily than Messrs. Spooner and Newdegate when they shall have the grace to make a general confession before a priest, with the requisite faculties."

Let us consider this argument for a moment. Medical works are written for the instruction of medical students and practitioners; and such is well known to be the fact. The lectures of Professors in Medical Schools are of the same nature. And whatever descriptions of the human body, and of the maladies to which it is subject, and the causes or occasions of such ma-

ladies, which such books and lectures contain, they are not sought after—they are neither read nor heard to any extent worthy of mention, by other people, young or old, either from motives of idle curiosity or to gratify the vilest passions of the human heart. It is well known that these descriptions are of a nature rather to repel than to attract. They are not of a nature to gratify a prurient imagination; and never have been known to any considerable extent to persons out of the Profession, and this notwithstanding their accessibility, with a little effort, to all classes.

Nor is the Medical Practice of a nature to exert a demoralizing influence upon the people, to any extent worthy of consideration. The moral nature of no man is likely to be effected for the worse, whoever he may be, by having the nature of any disease under which he may labor, faithfully stated by him, or to him, and the proper remedy pointed out.

But how is it in relation to the Confession and the Confessional of the Romish Church? It is notorious that the priests and monks, one and all, who act as confessors, (and every *good* Catholic is *expected*, and even *required* to have a Confessor,) do propose questions of a most indecent nature, and such as no delicate or pure-minded person can hear without a blush. Do not the portions of Den's Work on the Confession, of Liguori's, and others abundantly prove this? Do not Romish "Confessors" suggest, by their questions, impure ideas to young females, such as well brought-up young persons know little or nothing of? Who can deny this? Nor will it do to say that this is merely the *abuse* of the practice or institution, or whatever else it may be called. It is inseparable from its nature. At all events, Rome has sanctioned, by her toleration of such books as Den's and Liguori's, and by her recent canonization of the latter author—such use of the Confession and Confessional.

And all this is done without Divine authority. Not a word in the Bible can be produced to justify such a practice. Who will dare to pretend that the Saviour and his apostles have given the least encouragement, much less command, to deal with the hearts and consciences of man and woman after such a fashion? To propose minute inquiries respecting *feelings*, *desires*, as well as *acts* which, if sinful, should be confessed to God alone, deplored and forsaken, without the intervention of priest or any other human being? How can *such* improper tampering with the heart, the unrenewd heart, or any heart, be made productive of good? All *such* tampering works evil, and nothing else.

And what books, even of the vilest character, have ever been sought for with more avidity than those which have contained extracts from Romish works on the subject of Confession? What lectures have been more eagerly attended by young men, by men of the world, than those which fully have exposed the secrets of the Confessional? What does all this imply? Oh

what a contrast between such teaching at the Confessional, and the simple, direct, and *pure* teaching of CHRIST and his Apostles, as set forth in the New Testament. But we dismiss the loathsome subject, a subject about which it is difficult to speak, even in the most general terms, without violating Christian propriety.

Ireland's Miseries.

In our last Number we gave the first three chapters of Dr. Dill's admirable work on Ireland. We now give two more; one entitled: INCREASING PROSTRATION, and the other: SINGULAR EXCEPTION. Our readers will in this way have the first part of the book, or that which sets forth IRELAND'S MISERIES. This will give them not only a good idea of the book itself, but also a vivid conception of the great wretchedness to which that beautiful island has been reduced. We may hereafter give some other portions of the work, if we can find room for them. We will only state further at present, that the second part treats of THE ALLEGED CAUSES of Ireland's miseries; the third, of THE GRAND CAUSE; the fourth, of THE CURE. The whole is concluded with an APPEAL of a most stirring nature. We wish that all our readers would procure, read, and deeply reflect, on this incomparable work —worth, in our opinion, all other books written on the MISERIES, of all sorts, of the EMERALD ISLE.

INCREASING PROSTRATION.

SUCH is the history of the millions we have lost—let us now glance at the state of the millions who remain. It would be some consolation for the loss of the former, if, as many hoped, it would have conduced to the good of the latter. According to our *over-population* theorists, Ireland was like some over-crowded ship; and what was chiefly necessary to save her from sinking was simply to lighten her of her human cargo. Well, this has been done, and to their hearts' content—has it enabled her to weather the tempest?

Look to our *upper classes*, and how many of those who were embarrassed in 1846 are absolute bankrupts now! Their property has so fast been passing through the Encumbered Estates' Court, that 2000 petitions have already been presented, of which 1600 have been fiated; and yet it is the opinion of many that the labors of that court are only commencing. You now pass by numbers of decaying mansions which were once the homes of splendid hospitality; you see their magnificent demesnes neglected, and their various monuments of elegance fast going to ruin. And you find the only tenant of their lonely halls to be, perhaps some Chancery *keeper*, or else some old caretaker of the family, who entertains you with stories of its ancient "grandeur." Some of these dwellings have been turned into poorhouses—sad emblem of our country's state!—and those who were once their lords are now penniless exiles in distant lands, or earning a pittance in some department of the public service. The sons of several of our gentry have been glad to enter the con-

stabulary as common policemen, and a few at least are now private soldiers. A baronet is this moment a common turnkey in a prison, and at least one gentleman of high family has been discovered in a poorhouse! There is something peculiarly affecting in these facts. By a merciful arrangement of Providence, those who have been cradled in hardships are for that very reason best fitted to endure them; but it is pitiful to think of hundreds in actual want who were reared as tenderly as any of our readers, and whose infant locks the rude winds of heaven were scarce ever permitted to toss. We have had applications from the daughters of gentlemen, couched in terms enough to make the heart bleed, begging to be made teachers of our industrial schools on £20 a-year. One of our missionaries was some time since sent for to visit a reduced lady who was reported to be dying. He found her in a wretched dwelling, and sinking mainly from sheer privation; and the only relicks of former years he could see, were a riding habit and a silver-mounted whip, which belonged to a beloved daughter! And the most affecting feature of the case is, the shifts to which these persons frequently resort in order to conceal their distress. In one case the author accidentally discovered the starving condition of a gentleman with a large family, who had held a high situation in the Customs; and having at length so far gained his confidence as to induce him to make known his wants, he learned amongst other things that the only covering which the gentleman and his wife had over them at night was an old green baize cloth, to which he pointed on the table before him!

Look now for an instant to our *middle class*—or rather to that class which in Ireland comes nearest to what is meant by this term, and embraces not only our merchants, shopkeepers, and higher agriculturists, but our traders, farmers, and private householders, of respectable character, but limited means. There is scarcely any better index of the condition of this class, as well indeed as of all who stand between it and our humblest peasantry, than the state of our savings' banks. Now, in 1845 the number of depositors in the savings' banks of Ireland was 96,422; and the amount deposited, £2,921,581; whereas in the year 1850 the number of depositors had fallen to 47,987, and the amount deposited to £1,291,798!

Another most important indication of a country's prosperity or decline, is the amount of its imports and exports. Now, in 1845, when we had a population of 8,500,000, our exports in grain alone were worth £4,500,000 sterling; yet, in 1850, with only 6,500,000 of a population to feed, the value of our corn exports was but £1,500,000 sterling;—in other words, this principal source of our wealth had, in the above brief period, fallen away *two thirds!* Nor has this decline been confined to our grain trade. Our exports in cows and pigs amounted in 1846, to above £4,500,000 sterling; while, in 1850 they had fallen away to £2,200,000, or less than one half. And when it is recollected that seven tenths of Ireland's wealth is agricultural, these figures but too plainly demonstrate the rapidity of her decline.

If next we look to the private circumstances of the farmers, we know that their live stock is one of the most important items, and *sources*, too, of their wealth. Every one knows that much of the value of their farms depends on their ability to stock them well. Now in 1841, the average of livestock on each holding under fifteen acres, was £9, and the total value on all the farms of this extent in Ireland was, in round numbers, £10,500,000 sterling; while, in 1851, the average value of live stock on each had fallen to £6 10s., showing that more than one third of this source of our national wealth has also disappeared. And it has been truly affecting to mark, in so

many farmers' dwellings, those sure and steady strides of poverty which the foregoing statistics indicate; to see, first of all, how the farmer's little savings were gradually drawn from the savings' bank till all was gone—then how his cattle were sold, one by one, till frequently the last cow disappeared—then how his household furniture itself went, piece by piece, and the very apparel of the family began to be sold or pawned; and how the long-maintained, but fruitless struggle, was finally closed by the poor man giving up his farm on which his fathers had dwelt for generations, and mournfully bending his steps to the poorhouse or the sea-port. The last five years have hence been unexampled for the number of auctions and other sales; and when so many were selling, and so few able to buy, the sacrifices often made at these were, of course, enormous. Nor have the pawnbrokers been less busily employed than the auctioneers. We have known even their yards and outhouses to be filled with articles from their surrounding neighborhoods. And in some cases they have suffered from the very excess of their stores, so many have been pawning and so few purchasing!

Of course, there are many exceptions to this general decline, both in our middle and upper classes. We speak of the majority, though we fear it is the large majority; for if so many signs of distress appear in those ranks of Irish society whose fondness for keeping up an appearance is so proverbial, and whose dread of being thought poor is so great that they would almost rather starve than let their wants be known, we cannot but conclude that, were we admitted behind the scenes, we would discover an amount of privation which would more than justify the picture we have drawn.

If, then, such is the condition even of our gentry and yeomanry, what can we expect amongst those *lower grades* from which our vast armies of paupers are chiefly recruited? Perhaps our poor-law statistics will form the best answer to this question. Let the reader just look at the subjoined table,* which marks the progress of our pauperism, with all its ruinous expenditure, for 11 short years. From it he will find that, whereas in 1841 the numbers relieved were 31,000, and the cost of relief was £110,000; in 1849 the numbers relieved were no less than 932,000, and the cost of relief near £2,200,000;—that is to say, for eight years the scale continues to ascend till the number of paupers has increased thirty-fold, and the cost of relieving them twenty-fold! Indeed, in 1848 the number receiving relief, including out-door paupers, exceeded 2,000,000, or a fourth of the population; and if the last two years exhibit a diminution, we fear this is to be ascribed to something else than returning prosperity. A depopulation of 2,500,000 should alone go far to explain the phe-

* THOM'S *Statistics*, 1852, p. 203.

Year.	Expenditure.	Paupers.
1841	£110,278	31,108
1842	281,233	87,604
1843	244,374	87,898
1844	271,334	105,358
1845	316,025	114,205
1846	435,001	243,933
1847	803,686	417,139
1848	1,335,634	610,463
1849	2,177,651	932,984
1850	1,430,108	805,702
1851	1,110,892	768,570

nomenon; while the country is so fast sinking beneath a load of poor-rates, that in several poorhouses it is found impossible to accommodate the paupers of the district; and those who find admittance, in many cases perish in such numbers from their miserable maintenance, that they begin to shun the poorhouse as a sepulchre. In two houses alone, those of Ennistymon and Kilrush, there died in the year ending March, 1851, 3,028 paupers, being at the rate of 4 deaths a day in the one house, and 4½ in the other! The state of our poorhouses, therefore, is no certain criterion of the state of our pauperism. Some of our Unions are insolvent, and many are in debt; while the poor-rate is so fast hastening the general decay, that a number of the rate-payers of one year are uniformly found among the paupers of the next. The poorhouses built only 12 years ago, with ample accommodation for the estimated wants of the time, have in many places been found so inadequate as to have added to them three and four *auxiliary workhouses*. A large portion of the town of Millstreet is at present thus occupied by paupers; yet our poorhouse accommodation is still so deficient that we fear the foregoing table scarce indicates three-fourths of the existing pauperism of the country.

This prodigious amount of pauperism, embracing near one-sixth of the population, is yet but too easily accounted for by a glance at the state of the peasantry. While the average wages of the English laborer is about 1*s.* 6*d.* per day, that of the Irish laborer is about 6*d.*; it occasionally rises to 10*d.* and 1*s.*; it is often as low as 3*d.* and 4*d.*; and, in the slack seasons, numbers are content to work for their food. We have seen that, for weeks together, they are unemployed; and in the West particularly the labor market is so wretched that you will see them bringing ass's loads of turf and of chickweed, for several miles into town, and selling them for ½*d.* or 1*d.*, and a messenger will gladly travel 10 or 12 miles for 6*d.* Their food is of the poorest description. Before the famine, it consisted chiefly of potatoes, with sometimes milk, often herrings, rarely meat, and frequently nothing; but since the famine, it largely consists of Indian meal stirabout, and this frequently but twice a day; and most thankful are some of them to get even this. We have known them to live for weeks on boiled turnips or cabbage; and by the seaside you will see women daily dispersed along the strand in quest of mussels or limpets, or whatever else they can find. You examine their dwellings, and as you gaze on those wretched hovels, with their straw roofs rotten and leaky, their floors soaked with damp, and the green glut from the thatch often streaking their walls, you wonder how human beings can possibly exist in them! In truth, their accumulated hardships have, since the famine, wrought a melancholy change on this once hardy race. The children are now generally wasted and sallow, the parents have a famished look, disease is much more frequent, and longevity is daily becoming rarer. There are very few cabins which have not, within the last five years, been scenes of sickness or death; and you have only to enter and inquire for some parent or child, to be pointed to a wasted patient on a sick bed, or to the neighboring graveyard. Hence the number of orphans is now quite remarkable. You will meet them by scores in the poorhouses and begging along the roads; and we fear it is this mournful fact which, in a great measure, accounts for another far more deplorable—that juvenile prostitution has of late been increasing.

Nor has the distress of our peasantry failed to show itself in other affecting forms. It is indeed the last symptom of an expiring country, and a famished people, when not only is the voice of the bridegroom and of the bride ceasing to be heard therein,

but even that of the new-born babe. Yet, since the year 1847, the annual number of marriages in Ireland is reckoned to have decreased one-third, and the number of births to have proportionally declined: while in many cases the wasted appearance of both mother and offspring is truly affecting to behold, and the powers of nature have been so far exhausted that abortions are of frequent occurrence. It is also asserted, that in some districts lunacy itself is increasing. In a word, life has become with many a desperate struggle to live. Even our enormous poor-rates, while beggaring the country, have not yet left our paupers the alternative of a poorhouse or a grave; for deaths from starvation are still of frequent occurrence. Nay, even reduced below the alternative of flying to a foreign land or dying in their own, it has been proved that several prisoners committed the crimes they stood charged with, in order to obtain the privilege of transportation.

We shall now only add the marvellous fact, that all this decay has been proceeding in an age which, for general advancement, has been termed the age of wonders, and that Ireland has been thus fearfully retrograde in the very swiftest hour of the world's onward march. During the same period in which Britain has been rising to the highest pinnacle of greatness, Ireland, by her side, and beneath the same sceptre, has been sinking to this deep degradation: until now, the one is the mistress and the other the mendicant of the world; the name of the one is a glory commanding the respect of the nations, and that of the other a byeword, commanding at best their commiseration. In the same time in which America has been transformed from a wild forest of Indians into a land of unparalleled prosperity, our people have grown so utterly wretched as to fly to her backwoods as to an asylum, to accept of her menial employments as a boon, and after being in many cases masters at home, to be thankful for the post of hired servants there. And what crowns the case is, that not only has this national consumption bid defiance to every form of treatment, but it seems rather to have grown worse under each successive remedy, and now appears likely to be arrested by nothing but dissolution. Each new measure has only blasted our hopes—each fresh loan has but increased our burdens—each remedial experiment has miserably failed, and often proved a curse rather than a cure;—until now our social maladies have reached such a height, that unless in some way arrested by God's gracious providence, in a few more years our country's funeral dirge must inevitably be heard.

SINGULAR EXCEPTION.

To this general scene of wretchedness we must notice a partial, yet remarkable exception. The Province of Ulster has long presented so strange a contrast to the rest of Ireland, as to have elicited the surprise even of continental tourists. Though warmed by the same sun, and watered by the same skies, this one province has prospered while the rest have declined; and you have only to cross the boundary line which divides them, to find a comparative desert on the one side and a garden on the other.

If you look to Ulster's condition prior to the famine, you find it has long been the home of comfort and industry, and the headquarters of our commerce and manufactures. Of the 22,591 persons employed in our factories in 1846, nearly four-fifths belonged to our northern province; the proportions being—Ulster, 17,304; Leinster, 3,732; Munster, 1,155; and in Connaught, not a single one. To give one

example of the relative progress of our northern and southern towns: In 1786, Belfast was an unimportant place, with a wretched harbor, and the revenue of its port was but £1,500,000 sterling. In 1838 it contained 50 factory steam-engines; in 1841, its mills for spinning linen yarn alone amounted to 25, one of the principal employing 800 hands; in 1846, the Tidal Harbor Commissioners pronounced it "the first town in Ireland for enterprise and commercial prosperity;" and in 1850, its port revenues had increased to £29,000,000. On the other hand, Kilkenny was an important city when Belfast was a village; it once had several factories, 11 water-wheels, and such a carpet manufactory that Kidderminster petitioned for repeal of the Union. In 1834, Mr. Inglis saw one man in the principal factory which once employed 200: and he adds, that of the 11 water-wheels one was going, not for the purpose of driving the machinery, but to prevent it from rotting!

If you next turn to the period of the famine, those scenes of horror which were so common in the south were scarcely known in the north of Ireland; and many of those who did perish there were natives of Connaught and Leinster, who poured into Ulster in quest of food. Of £10,000,000 of relief sent to Ireland at that period by public and private charity, scarce £1,000,000 is supposed to have reached Ulster; while that province actually contributed large sums for the relief of the south and west, and has ever since paid the rate-in-aid tax for the same end. Finally, if you look to its condition since 1847, you find that those calamities which have prostrated Munster and Connaught, have fallen upon it with but mitigated severity. While Ireland has lost one-fifth of its inhabitants, Munster almost one-fourth, and Connaught nearly one-third, Ulster has not lost one-sixth. Its capital, Belfast, which in 1841, contained above 75,000 inhabitants, had risen in 1851 to near 100,000, showing an increase of upwards of 24,000! In fact, the population of Ulster is now relatively greater than it was before the famine—consisting in 1841, of above one-fourth, and in 1851, near one-third of Irelands inhabitants. Of the government advances made during the famine, the entire of the country owes near £1,500,000: of this Ulster owes little more than £500,000, or one-eighth of the debt to near one-third of the population. Its pauperism is not half so great as that of the other provinces; its proportion of the entire poor-rates of the country being also about an eighth. In a word, you find that Ulster, though exposed to every ordinary influence felt by Munster and Connaught, has scarce known the miseries which have given them such fearful notoriety. So soon as you enter that province, the entire aspect of the country changes. All around assumes that air of social health which is so easily perceived, yet so difficult fully to describe. You have left behind the region of filthy cabins and swarming beggars, ruined villages and deserted farms; and you enter a territory of comparatively rich cultivation, studded with comfortable dwellings and thrifty towns. And you cannot but feel that, from whatever cause, Ulster is at least fifty years ahead of its sister provinces in all the true elements of national progress; and in its general aspect, so much more resembles Britain, than Ireland, that one could almost fancy some physical convulsion to have severed it from the one island and attached it to the other.

Such is Ireland's temporal condition. We now proceed to that question which has been so frequently asked and so variously answered—What is the cause of such fearful wretchedness, particularly of the marvellous contrast we have traced between one of our provinces and all the rest? What makes Ireland a desert and Ulster its

only oasis? or how came the Newry mountains to form the boundary line between the abodes of comfort and the haunts of woe?

On this subject how much has been written, yet how little seems to be understood! Each successive writer has found out the "true cause" of our miseries, and of course the infallible specific: yet these have been endlessly various and often directly opposite. In truth, to Ireland's other misfortunes this also has been added, that she has long been the practice-ground of social and political theorists. Never was laboratory the scene of more experiments, nor patient the victim of blinder quackery. Until now the only parallel to her case seems that of the woman who spent all her living on physicians, "and was nothing the better, but rather grew worse." The result, of course, has been calamitous. Not only has a vast amount of talent and treasure been wasted on Ireland, which, if wisely applied, might ere now, under God, have achieved her salvation, but not a little of what was meant as medicinal has proved absolutely poisonous; and, untaught by the experience of the past, many of our most intelligent philanthropists and statesmen are to this very hour hanging over our expiring country—perplexed about the treatment, because ignorant of the grand disease.

How long and anxiously have we looked for some one to arise and dispel this ignorance forever!—some one who would trace out the cause of Ireland's miseries with such clearness and candor as would leave ignorance nothing to mistake, and bigotry nothing to say. No such person having as yet appeared, and our country meanwhile sinking at a rate so fearful, a very humble individual has been urged to undertake a task which can no longer wait for an abler pen. Nothing but the emergency of the case could have secured his consent. But what would be presumption in one class of circumstances, becomes imperative duty in another; and in a crisis like the present, diffidence should yield to higher feelings, and the most obscure emerge from the shade, if he can but render his country the least possible service.

We crave, then, the reader's candid perusal of the following pages, whatever political or religious creed he may hold. We would especially bespeak for them our countrymen's calm attention. They are penned by one who can yield to none in devotion to his country and distress for her sorrows; who has spent the best years of his life in seeking her good; whose heart has often bled for her woes and throbbed for her future enlargement. He entreats them to lay aside, at least for one brief hour, the spirit of party; and if not on the high ground of their common country, at least on that of their common calamities, make this small sacrifice at the shrine of reason. Common woes and dangers have united the deadliest foes. The most hostile brothers have embraced over a parent's dying bed. And, oh! shall *we* ever permit the historian to tell, that even the grave, which entombed so many of our countrymen, could not bury along with them our feuds and dissensions; that these alone were flourishing when all else around us decayed; that amid the throes of our expiring country, we could not suspend our suicidal strife; and therefore that her death was at least hastened by her own children's hands?

*** We may observe, once for all, that we have found it impossible, in so small a volume, to notice the numerous sources from which our facts and statistics are derived. But the reader may rely on their correctness.

Our Own Operations:—Home Field.

We have never had so many grounds for encouragement in our work as during the last few weeks,—especially as it relates to the labors of our Missionaries. Their reports for the last month have been particularly interesting. We wish our friends and patrons could read the correspondence of these men as it comes to our office from day to day. They would indeed feel that the Board have good reason to "thank God and take courage."

Instead of taking up in detail all the stations of the Society, now quite numerous—from Boston to Brownsville, in Texas—we shall content ourselves, for the present month, with notices of a few. We begin by laying before our readers a letter from a Missionary in one of the considerable places in Massachusetts, where the Society has had a Missionary for nearly a year laboring in behalf of many Irish Romanists. At first he met with but little access to these people. They were in just the most difficult circumstances possible in which to reach them,—in a comparatively small city, or rather large borough, with a vigilant priest among them, who had his eye upon them all, and who labors indefatigably to guard his flock against all invasion from "Protestant heretics." Our Missionary writes as follows:

"———, November 1st, 1852.

"My Dear Sir—In looking over my memorandum I find this sentence recorded last July—*My way seems almost hedged up*—alluding to the breaking up of my Sabbath-school, and other powerful influences over the Irish Catholics here; but I shall note down no such sentence *now*. True, I cannot speak of individual awakening or conversion, but I can speak of weakened prejudice, and of welcome to families generally, where, a few months since, I was deemed a most *unwelcome* visitor. There is also an increasing desire to receive and read the Holy Scriptures; those who *can*, read, and those who cannot, to have me read it to them. Almost whole neighborhoods, too, which for weeks I thought it best to pass by with a sad heart, because of the treatment received, I now visit with pleasure, and with few exceptions am *kindly* received. Not unfrequently, on leaving the house, I am cordially invited to come again. In some few instances, also, there seems to be a serious, inquiring state of mind. One woman to whom I gave Harlan Page's tract, 'Don't put it off,' said, very solemnly, '*By and by it will be too late to repent.*' Another, as she read the title of Bunyan's tract, 'Come and welcome to Jesus Christ,' which I put into her hand, said, 'This is very good,' and this is the woman who last summer was unwilling to have me call at her house; but now I had a friendly and serious conversation with her.

"As a general thing, however, the men are more free from strong prejudice than the women, and of course, more friendly toward me. The sending their children to our Free Schools operates, I think, powerfully against Romanism. It is a gradual enlightening of the childrens' minds. They *hear* the Bible read, if they are not allowed to read it themselves, and this leads them to desire to read it at home. A lovely daughter of some 12 years of age, wanted a copy of the New Testament of me the other day, because, as she said, she had heard it read in school; but her mother was

unwilling I should give her one. I reasoned with her mother, but she still refused. The plea was, as it is generally, '*The priest—the priest forbids our receiving the Bible.*' Still, it is more and more manifest that many among them desire to possess and read the Bible for themselves, and though the priest may smother and suppress this desire, he cannot extinguish it. In short, these Irish Roman Catholics are, in my view, as much to be pitied and prayed for, and labored with, as the distant dying heathen are, to whom we send Missionaries. Why, I found a woman last week who did not know that there ever was a Bible! Is not this heathenism? Oh, if GOD'S praying people here and elsewhere would but realize that in Divine Providence these thousands are sent among us that they may be enlightened and blessed by Protestants—how much more good might be done! How many more among them should we see converted to CHRIST! This is cause of great grief, as well as the deplorable condition of the Catholics.

"I have visited during the month one hundred and twenty-seven families, distributed ninety-one tracts, given away and sold five copies of the New Testament and one Bible, sold six copies of Kirwan's Letters, obtained four subscribers for the 'American and Foreign Christian Union,' to commence with the January Number for 1853, and attended eight prayer and preaching meetings. I have again visited the prisoners in the jail, and have made an appointment to preach in the Alms House, where are a number of poor Catholics.

"Yours, respectfully, * * * * * *"

Another missionary in Massachusetts, who has but recently commenced his labors in a manufacturing district, not far from Boston, where are many Romanists, is meeting with much encouragement. At first he found it difficult to gain access to them, but now his way is becoming open before him. In his last report he states that during the first two weeks of the month, then just past, he had been able to visit fifty-seven Roman Catholic (Irish) families, and that he had been permitted to read the Word of GOD by almost all of them, and to read and pray by some. The removal of his family, the placing of them in a house, and a spell of sickness occasioned by exposure, filled up the latter part of the month, at which time, however, he found himself well again. He then proceeds:

"It is now about ten weeks since I first commenced preaching to my Roman Catholic countrymen, (the Irish,) and during that time I never absented myself from * * * * * on Sabbath evenings. At first I began in the open air, on the public road, and the greatest thoroughfare at the spot called * * * * Square, quite convenient to the Priest's house and the Roman Catholic Chapel; so near that the Priest could hear distinctly what I was saying to his people, without leaving his own house. I selected this spot as the most favorable to my purpose, as it gave them to understand that I was not afraid of his Reverence. Whereas, if I had commenced far away, the Priest himself, as well as his people, might think that I did so because I was afraid to come nearer. I began, as I said, in the open air, and preached to a congregation of fifty Roman Catholics. The number was increasing every succeeding Sabbath. I then succeeded in getting the engine-house, as soon as the weather

became cold, and not until the Fire Company had a meeting in order to decide whether or not they would give me the use of the house: and, strange to say, although the greater part of them are Roman Catholics, yet they unanimously decided in my favor: and now you can see on a Sabbath evening at the hour of six, a well lighted house, and a congregation of from 200 to 350, according as the night happens to be bright and dry, or dark and wet. This I look upon as a great work: it is not *I* that have done it: verily it is the Lord's doing: and may He so influence their hearts by his holy spirit as to lead them to lay aside the belief that it is necessary to repeat and re-repeat the one sacrifice or offering of Christ on the Cross, even in an "unbloody manner," in the mass, and to convince them that, if it were necessary to repeat the offering once made for all, the very repetition of it, whether in a bloody or an unbloody manner, would argue a want or imperfection in the offering itself; and then lead them to believe in the atonement.

"May the power of the Spirit accompany His Word, and so teach my countrymen, that the Virgin Mary, the saints in Heaven, whether male or female, and the angels also, should have the power of ubiquity, or in other words should be possessed of the attribute of omnipresence, in order to be able to hear all their votaries praying to them respectively at one and the same instant of time; and not only that, but that they should be omniscient also, otherwise mental prayer would be of no use at all; and shew them that these terms can be predicated of GOD alone, and therefore that GOD only is to be worshipped.

"The doctrine of the Mass, and that of the Invocation of those beings above alluded to are, in their opinion, as it were, the hinges upon which the gate of Heaven turns. Convince a Roman Catholic, therefore, that these favorite doctrines are erroneous, and he admits at once that his Church is not infallible; he must admit it, for these are articles of faith, and proposed as such by a Church laying claim to infallibility in matters of faith. This being the case, he must examine for himself in future.

"No Mass, no Transubstantiation: for no Priest is allowed to have the intention of consecrating the bread except in the Mass, without being guilty of irreverence. No Transubstantiation, no Eucharist; no Eucharist, no Penance complete, and no "Viaticum" (or last communion) to a dying penitent; no Mass, no Purgatory; for if there were no Masses to be read, (paid for,) there would be nothing more about it; and further, no Mass, no Invocation of the many and almost innumerable saints invoked therein."

One of our missionaries in Northern Vermont, reports that three persons have been converted in one portion of the field of his labors, and nine in another, within the last three months. The church in the former place now has 26, that in the latter 62 members. The reports of three other French missionaries in Vermont and Northern New-York are encouraging.

A missionary in Philadelphia is encouraged in his visits from house to house, as well as by his Sunday and night schools for the children of Romanists, and gives a very interesting account of the conversion of a young man of promise.

Our esteemed German missionary, who labored at Cleveland, Ohio, has

been called to the pastoral charge of a small Lutheran church in Manchester, near Pittsburgh, has removed thither, and commenced his labors in that place and Pittsburgh, as our missionary, devoting a part of each day to the work of visiting Roman Catholic families. He is much encouraged. During the first month he visited sixty-two German families, of which twenty-six were Romanists. He estimates the number of German Roman Catholics in Pittsburgh and the neighboring places, at eleven thousand.

A missionary in one of the Southern cities, under date of October 28th, reports as follows:

"During this month I have been diligent in attending to the various labors which devolve upon me, and feel much encouraged in the work of the Lord. I have spent much time in instructing some Romanists in the Scriptures, removing doubts and prejudices from the minds of others who are seeking for information, and willing to be instructed, and in some instances attacking the strong holds of Popery itself. This latter plan I find, however, must be attempted with much prudence, as it would excite a feeling of hostility against the missionary, and materially retard the progress of the Gospel, under present circumstances. The people are not enlightened enough for such kind of labor; but in some cases, it may do good, and particularly to individuals who have been instructed in the Word of God. I have, during the present month, met many families who have lately come to this country, whom I instructed in the Scriptures. Some of these were from the West of Ireland, where I labored many years; and I feel greatly pleased and gratified to see my countrymen listen with such intense delight to the solemn truths of the Gospel. At the same time I meet others, indeed many, who are as much prejudiced against Scriptural instruction here as they had ever been; but it is hoped that a residence of a few years in a free country, such as this is, will have a tendency to remove those prejudices, and prepare their minds for the reception of *the truth*.

"A large portion of the working class, among whom I labor, change their residences so frequently that I sometimes lose sight of them altogether. This in some measure militates against the missionary, as the fruits of his labors cannot be so easily seen and reported. However, I am happy to be able to inform you that the good effects of my labors are manifest in various ways, as is evident from the fact that I am frequently asked for copies of the Word of God, by Romanists whom I instructed; many of whom attend occasionally Protestant places of worship. When I find persons who have no Bibles and wish to have them, I supply them from the Bible Depository. There was a person employed for a few months in this city distributing Bibles, but his influence was not felt among the Irish population. I commit my labors to the Great Head of the Church, believing that 'where He has begun a good work, He will perform it, till the day of Jesus Christ.'"

The Committee have recently sent an experienced and excellent missionary to New Orleans, to labor among the Irish Roman Catholics of that important city.

They greatly regret to say that they have not yet found a suitable French

missionary for that city, to take the place which Mr. Wolff occupied for three winters. They will not relinquish the effort to find such a man.

In terminating these notices of the Home Field, we repeat, that we never have had so much encouragement to prosecute the work in which we are engaged. The reports of many, indeed we may say of all, of our missionaries on this field, are as interesting as the few which we have referred to. May the Savior continue to smile upon the society and its work, and raise up suitable laborers for the work, and friends to furnish the means to employ them!

Foreign Field.

Continuation of French Correspondence.

A TOUCHING SCENE.

A missionary of the Society gives an account, in the following terms, of the celebration of the LORD's Supper for the first time, in a small church lately founded, and composed entirely of converted Roman Catholics. We had last Thursday our preparatory meeting, and in that meeting the addresses were both edifying and full of interest. One of our brothers wept with gratitude in relating to us the manner in which the LORD had enlightened him, and given him the assurance of the pardon of his sins. Another, in acquainting us with his firm faith in the blood of our well beloved REDEEMER, told us also of the fears and hard conflicts which he had in combating with the enemy of his soul. We were all deeply moved in listening to the touching confessions of our brother. 'During several months,' said he, 'I feared in perceiving that I neither served nor loved the SAVIOUR as I ought, that I was only a hypocrite; but the desire to belong truly to JESUS CHRIST, led me to read over and over again the Word of GOD; I kept it continually with me, and often, after meditating on some of the promises of GOD, my heart was so filled with emotion that I fell on my knees, whether in the field or in the house, and implored the mercy of GOD."

The following Sabbath the little church was filled with our friends, and their families and acquaintances. There was something striking and thrilling to our brethren in this first celebration of our LORD's Supper. They came here, in the presence of their parents and their friends, to repudiate publicly the doctrines and the practices of the Church of Rome, and embrace visibly Evangelical religion. One remarkably touching incident occurred just at the moment when the bread and the wine were about being distributed to our brothers. One of them, on hearing the exhortation of the HOLY GHOST: *Let every one examine himself* . . . and the words which follow *He that eateth this bread, and drinketh this cup unworthily, eateth and drinketh damnation to himself*, was so much struck that he cried out with tears: *I am afraid, I am terrified at the thought that I might betray my* SAVIOUR. *Oh! I entreat of you my brethren*

tell me, what ought I to do: Ought I not rather wait, than participate to-day in the communion? At these words a shudder went over the whole assembly, and each one appeared to say to himself. 'And I, ought not I to be afraid also, if this man, so faithful as he is, fears and trembles?' . . . . One of the brethren then addressed a prayer to God in behalf of this fearful soul, and when this prayer was ended, we heard our friend implore with tears the assistance of the Holy Spirit. Sobs burst forth throughout the whole assembly. We then addressed to our brethren those beautiful words of our God. *Fear not for I am with thee . . . . my grace is sufficient for thee, and my strength shall be made perfect in thy weakness.* . . . Oh, what a touching moment! Never can I forget the solemnity with which that Holy Sacrament was celebrated here for the first time."

THE DESCENDANT OF AN ENEMY OF LUTHER.

An Evangelist in the North of France writes: "In laboring among the Catholics we discovered that there were in * * * a certain number of Protestants without any religion, and *ashamed* even to avow their Protestantism, and we set ourselves about searching them out. We have discovered about twenty. One of them received us very badly; he appeared very much dissatisfied with our audacity in coming to trouble him in his retreat, where he had hoped no one would come to salute him with the title of Protestant. The most remarkable thing about this man, who is an infidel, is, that he is a descendant of a man originally from Saxony, who, having formed the design to kill Luther, had gone to lie in wait for him on a road where the Reformer was to pass. While waiting here for the object of his hatred, a traveller accosted him, and spoke with much warmth upon the new doctrines: he was greatly surprised and touched with what he heard, as well as to learn that he who addressed him was no other than Luther himself. 'Do you see this weapon?' said he to the Reformer, 'it was intended to kill you;' and he became a Protestant.

"Whilst the friend who accompanied me talked with this poor man, I advanced towards his wife, who is a Papist. She listened to me with a great deal of attention and seriousness, then turning to her husband she began to reprove him, and to reproach him with his manner of receiving us, *for*, added she, *the things which these gentlemen say are good.* The husband then became calm, and his wife invited us to come and see them again. *The first shall be last.*"

THE SEXTON.

"A young girl attended occasionally the meetings at St. D. and appeared to take a serious interest in them. Advantage was immediately taken of this good indication, and some tracts were placed in her hands, (among others the Dairyman's Daughter,) which became very soon the subject of the conversation of the family. In the same house the Sexton of the Roman Catholic church lived, a very devout Romanist. During several days this man heard them speaking continually of the Protestants, of their doctrines and of their books, and although he was greatly prejudiced against them, he had the curiosity to read some of their tracts, and even the New Testament, and soon he cried out, 'This is the truth! Behold this is the thing I want! How could I have been so miserable a creature as to say so much evil against these people!' The next Sabbath he resorted to St. D. to attend our meetings, and he has continued ever since to attend them."

THE FATHER ARRAYED AGAINST HIS SON.

"A young lad converted some time since," writes the schoolmaster at one of our stations, "perseveres in the good way in a manner truly rejoicing." His father who seemed himself to be well disposed at the first, now says, "that his son has taken to the Gospel too seriously; that he is too young to become so religious; that it will be injurious to him in the business of making money, &c." and he is not always contented with reproaching him. Once after having struck him, and after having declared that he would burn his New Testament, he threatened to drive him from his house if he would not obey him in all things. But the young lad could on no account submit to *all* his orders, for he commanded him to labor on the Sabbath, and forbade him to read the Word of God. I have seen this unhappy father, and he has acknowledged to me that his son is a good boy and works well, and only disobeyed him when he commanded him to do things forbidden in the Bible. All the objections which he made relate to *money*. Money and the Sun are the only gods of the greater part of the peasants of this country."

We are compelled to reserve other communications from various portions of the Foreign Field for our next Number, in order to make room for the following

Important News from France.

We have just received a piece of intelligence from France which may prove to be of the greatest importance. It is to this effect:—

Louis Napoleon, the Prince-President of France, as he is called, in his triumphal tour in the South of France passed through Nismes, on his way to Toulouse and Bordeaux. On the day of his arrival in that city, (September 30th,) many deputations—civil, municipal, military, etc.—were presented to him, Among them the Protestant Clergy of the Department of the Gard, of which Nismes is the chief city, to the number of 83, in full canonical dress, appeared. Pastor Tachard, President of the Consistory of Nismes, was appointed to be their spokesman, and charged with making a congratulatory address in the name of the pastors and churches. The priests and their political friends got knowledge of this, and determined if possible to prevent it. Just as the pastors were drawing near to the Prince, it was whispered to them by the Prefect of the Department, a tool of Rome, that his Highness could hear no address for want of time, and that there must be no attempt to make one. Accordingly, after a few congratulatory words, the whole body began to move past the President. Struck with the large number, he asked one of them a question which led to his being informed that the whole of them were from one Department, and that they represented 400,000 Protestants, and that they had designed to express their sentiments of respect and loyalty, but had been forbidden! He immediately said that this had not been done by his order, and intimated that he should see them again.

In the afternoon of that same day there was a great banquet in the City Hall, and the President of the Consistory was there, and sat nearly opposite the Prince, whose attention was fixed on him several times. After the dinner the Prince took him aside and talked with him by a window for some time. Availing himself of this opportunity, Pastor Tachard put into his hands the address which he had intended to read to him. The Prince read it over deliberately and with care, and said that the sentiments which it contained on the subject of religious liberty were his own; and concluded by requesting Pastor T. to come to him the next morning at 8 o'clock.

At the hour appointed Pastor Tachard was received by the Prince and spent an hour with him alone, to the astonishment and chagrin of the Jesuits and their friends; for that hour had been put down in the programme for the Prince's laying the corner-stone of a new Roman Catholic Church. What was said by Pastor T. to the Prince-President is not known; but the interview was evidently a very serious affair. Enough is known to lead to the belief that Louis Napoleon was probably for the first time in his life made acquainted with the true position and character of the Protestants, their attachment to his Uncle, (who was their best friend,) and many other points. It is believed that he expressed his determination to see that they shall enjoy their rights, and that he requested, in case of their experiencing oppression or injustice, that they would lay their grievances immediately before him, and not before his ministers.

Who can tell what may grow out of all this? It was owing to just such bold and faithful dealing on the part of a Protestant pastor (the late Mr. Marron) that the great Napoleon was led to look upon Protestants as he did, and do for them what he did. We have often felt that it was of much importance that the Protestants of France should endeavor to make their position and character fully known to Louis Napoleon, for he has the courage to do them justice. And should he do so, we venture the prediction that the day will come when he will find them his true friends, that they will continue such so long as his government shall be administered in the spirit of equal religious liberty for all, and with a due regard to the proper interests of all. Our readers will pray, we are sure of it, that God, in whose hands are the hearts of all men, would incline him who is now at the head of France to protect and not hinder this glorious Cause, whether he rule that country under the name of Prince-President or Emperor.

The Madiai.

At the instance of the Evangelical Alliance of Geneva, a great movement is now making in behalf of these persecuted ones. The British Evangelical Alliance has appointed Earls Roden and Cavan, and Captain Trotter, to go

as a Committee to Florence, to intercede with the Grand Duke in behalf of these sufferers for righteousness' sake. They have been joined by Mr. Elout, from the brethren of Holland, Count Gasparin and Colonel Tronchin, from those of France and Switzerland. God grant that this important embassy may be crowned with success. We have, however, our fears. The Grand Duke is a bigot, almost to insanity! He has turned a deaf ear to a kind letter from the King of Prussia in favor of these people.

We speak advisedly when we say that President Fillmore has been earnestly but respectfully requested by the American Branch of the Evangelical Alliance to address a letter to the Grand Duke, and ask him, as a favor to himself, to let these imprisoned followers of Christ come to this land! And we are not without hope that, other efforts failing, this may be successful.

Obituary.

Precious in the sight of the Lord is the death of his saints.—*Psalm.*

A Good Man Fallen.

On the 10th of September the Rev. John Beach died at Flint, Michigan, after a protracted illness, at the age of sixty-three. Although this excellent man had no official connection with the American and Foreign Christian Union, yet we cheerfully give place in our columns to this brief notice of him, because he was not only a sincere friend of this Society, but an untiring advocate of union among all true Christians, and spent his last years in laboring with much zeal in behalf of this holy cause.

Mr. Beach employed the earlier years of his ministry in Northern Ohio, whence he removed to Michigan, and became the pastor of the Presbyterian Church, in Ann Arbor, which was greatly built up and established by his labors during several years. He afterwards removed to Flint, and labored successfully for the church in that place, and at the same time did much to originate new churches in the surrounding region.

The latter years of Mr. Beach were spent in general labors, without pastoral charge. He was for some time agent of the Evangelical Alliance, and labored to promote *Christian union*—a work most dear to his heart. He was a man of a truly Catholic spirit. Humble, modest, benevolent; he was esteemed wherever he went; his sermons were plain, clear, judicious, scriptural, fervent, practical and useful. Though decided in his religious convictions both as to doctrine and practice, he truly loved all who love the Lord Jesus, to whatever branch of the Church of Christ they belonged. His end was peace. He has entered into rest. Earth has lost and Heaven gained a faithful servant of our Lord.

Death of the Rev. Edward Fairchild.

The Society has been called to mourn over the loss of a faithful agent, whose

services and labors it had enjoyed for several years. On the 15th of October this excellent man died suddenly at the railroad station at Charlestown, N. H. of a disease of the heart, from which he had suffered more or less for years, and which had prevented him from devoting himself to a pastoral charge, and compelled him even to relinquish the duties of a classical teacher, which he had for a considerable period discharged in the city of Brooklyn, L. I. His general health was excellent up to the time of his decease. He had just completed a tour in Vermont and New Hampshire for the Society, and was about to return to his home. Anxious to be in season for the train, he had hurried to the station, where, soon after taking a seat in the passengers' room his spirit took its peaceful and unobserved flight. His work was done, and he entered at the call of his Master in a moment of time into that eternal world for which he had long been preparing.

Mr. Fairchild was fifty-seven years old. He has left a worthy companion, and three children, all grown up, to mourn their great loss. But they do not mourn as "those who have no hope." Very far otherwise. We too, mourn, for he was an effective, prudent, humble man, and faithful agent, who had at heart the interests of the Society, and was esteemed wherever he went. Singularly destitute of all pretension and ostentation, he always interested the congregations which he addressed, by his plain and reliable statements. It was his delight to visit those churches which are seldom visited by agents of Societies, because they are remote from the great lines of travel, or because they are small, or have not the means of doing much. He enjoyed himself greatly among such churches, and we have reason to believe that his labors were highly appreciated by them. May our beloved LORD raise up other men, of like spirit, to take his place, for we greatly need them.

We will only add, that Christian friends at Charlestown were prompt to render the last offices of kindness to the remains of our excellent friend and fellow-laborer, and committed them to the tomb with appropriate ceremonies, to await the disposition which the bereaved family might think proper to make in relation to them.

The death of the above mentioned brother has been the occasion of a widely circulated report that the Society has lost its worthy Home Secretary, the Rev. E. R. Fairchild, D. D.—a report which has given rise to no little inconvenience as well as sympathy. We are happy to say that Dr. Fairchild is in the enjoyment (through GOD'S blessing) of excellent health, and at his important post, which we pray that he may long live to fill, for the benefit of the Society and the Cause which it advocates and promotes!

It was our intention to give a biographical notice of the Rev. Dr. Milledoler, who was once President of the American Protestant Society, and a great friend to the American and Foreign Christian Union; but we will defer this till the January Number, in which it will appear, together with a portrait of the venerable and faithful servant of GOD.

Notices of Books.

Dollars and Cents, 2 vols. G. P. Putnam.

We do not often recommend to our readers works of a fictitious character; but the most fastidious or scrupulous must make an exception in the rule which excludes them, in behalf of the admirable writings of Miss Warner, and of her sister; to the latter of whom, we are informed, the public are indebted for the present publication. A religious spirit of the most elevating nature pervades the quiet and simple narratives which compose these works; religion free from the slightest reproach of ostentation or of narrowness. No where have we seen more lovely pictures of humble, unobtrusive piety, than in these volumes. For the good they are accomplishing, and are likely to accomplish, we are truly thankful; as well as for the honor they reflect, from the widely acknowledged ability of their authors, upon the literature of our country.

A Manuel on the Christian Sabbath, by Rev. John Holms Agnew, D. D.

The Well-watered Plains, or Instructive Lessons from the History of Lot. By Rev. H. N. Brinsmade, D. D.

The Eastern Traveller, or Descriptions of Places and Customs mentioned in the Bible. By John Macgregor, M. A.

The Youth's Gleaner, or Ripe Fruits of Piety. An Affectionate Address to Fathers, by the Rev. Daniel Baker, D. D. of Texas.

Patience, by the Rev. James W. Alexander, D. D.

The Bible, the Book of the Lord.

These seven admirable little works have been recently issued by the Presbyterian Board of Publication, (No. 265 Chesnut-street, Philadelphia,) and will be found highly interesting and instructive.

Letters on Clerical Manners and Habits: Addressed to a student in the Theological Seminary at Princeton, New Jersey. By the late Rev. Dr. Miller. This is a new and revised edition of a work which was first published more than twenty-five years ago, and has had a wide circulation—which it well deserves. It is a book which every student in theology and young minister of the Gospel should read with care. Nor would an attentive perusal of it be injurious to many ministers who are no longer young, or to many men who are not ministers. The volume is embellished with a well-executed portrait of the excellent author.

The Economy of Methodism Illustrated and Defended. By Thomas E. Bond, Sen. M. D. This is an octavo volume of nearly 400 pages, published by Lane & Scott.

To those who desire to learn intimately the economy of the Methodist Episcopal Church in these United States, this work may be safely recommended as setting forth with great clearness and force that economy, not so much *in thesi*, as in its practical working during the sixty-four years of its existence. The subject is an interesting one. No Church in our country has enjoyed greater prosperity, notwithstanding the many agitations through which it has passed.

Stories of Ancient Rome. By F. W. Ricord. This interesting and instructive book for youth has been published by M. W. Dodd. It contains sketches of the lives and characters of the Kings of Rome, from Romulus to Tarquin the Proud, both included. The histories of Livy, and Dionysius of Halicarnassus, have been relied on for the facts. The author promises to publish soon a second volume—on the Republic of Rome. We hope he will, and a third also,—on the Empire. Such books are always useful to general readers as well as to youth.

THE WORLD'S LACONICS, or THE BEST THOUGHTS OF THE BEST AUTHORS. Published also by M. W. Dodd. This work is a collection of many of the most striking things, in prose and poetry, said or written by such men as Plato, Cicero, Addison, Bacon, Johnson, and many other men of great minds—of all countries and ages. It purports to be written by Everard Berkeley, a *nom de plume*, and has an introduction, by the Rev. Dr. Sprague. It is a valuable and interesting book. It is a *parterre* that contains flowers culled from many a garden.

VOICES OF NATURE TO HER FOSTER-CHILD, THE SOUL OF MAN. Published by Charles Scribner. This is one of the best of Dr. Cheever's many excellent books, and cannot be read without great profit. It is full of beautiful instruction, derived from God's two books—his Works and his Word.

OUTLINES OF MORAL SCIENCE. By Archibald Alexander, D. D. late Professor in the Theological Seminary at Princeton, New Jersey. This valuable contribution to Ethical Philosophy will be read with great satisfaction by the numerous pupils and friends of the distinguished Author, alas, now no more with us! It is a compendium of sound instruction, of matured thoughts, on the most important of subjects—our duty to man, our duty to God. It has long been demanded. It was the last work which Dr. Alexander wrote—a fact that enhances its preciousness.

THE NATIONAL MAGAZINE. We have received the six numbers of this excellent Magazine which have appeared. It is an admirable work, which can be well recommended to all christian families. Its original and selected articles are of the very best sort. The work is edited by the Rev. Dr. Stevens of the Methodist Episcopal Church, and it is published under the auspices of the General Conference of that body. We wish all success to the enterprise.

Movements of Rome.

There are a good many things in the movements of Rome which are curious enough. Hostility to our public schools is to be maintained, and efforts to bring about their overthrow to be prosecuted with vigor. The editor of the Freeman's Journal, of Nov. 6th, speaking of the Presidential election, lets the world know that he has "no objection to the results." In the same number he accuses the Protestants of "manifesting a Judaic preference for the Old Testament, and of altogether neglecting the New!" He admits that the Roman Catholics "read but little in the books of Genesis and Deuteronomy," and "confine themselves to the study of, and meditation upon, the Gospels, the Acts of the Apostles, and the lives of the Saints!" He also gives his readers a long letter from the very Rev. Mr. Pelamourges, Vicar-General of Dubuque, dated at Rodez, (France,) Sept. 26, 1852, containing an account of a pilgrimage which he had just made to "Our Lady of La Salette" and of the wonderful miracles performed through her intercession, to which we have referred in the first pages of this number of our Magazine.

It is not a little remarkable that whilst the Bishop of Lacon and the Right Reverend Mr. Pelamourges, "Vicar-General of Dubuque," are en-

gaged in extolling the miracles of La Salette, the Cardinal-Archbishop of Lyons, Dr. Bonald, "Primate of all the Gauls," has addressed a circular to all the priests of his diocese, in which he cautions them against *Apocryphal Miracles!* There is indubitable evidence that his Grace refers to the scandalous delusions of La Salette. His language is severe, very severe. He attributes the miracles in question to *pecuniary speculation*, which now-a-days, he says, mingles with everything, seizes upon imaginary facts, and profits by it at the expense of the credulous! He charges the authors of these things with being *greedy men*, who aim at procuring for themselves *dishonest gains* by this traffic in superstitious objects! And he forbids the publishing from the pulpit, without leave, of any account of a miracle, *even though its authenticity should be attested by another Bishop!* This is good. His Grace deserves credit for setting his face against this miserable business of palming off false miracles upon the people—a business in which the organ of our not-yet-Cardinal-Archbishop, is quite willing to take part.

The fund for Dr. Newman is gradually increasing. Several hundred dollars have been raised in this country, and some five thousand in France, to enable him to meet the expenses of his late trial in the affair of Dr. Achilli. We shall soon learn what the sentence of the Court is to be.

It is worthy of notice that the Irish Roman Catholic papers of Ireland exult in the prospect of the re-establishment of a French Empire. *The Tablet* says:

"It is strange to witness this new phase of the yearning wherewith Ireland for so many generations has turned her heart to France as to a place from whence cometh help. We believe, of course, that the danger of invasion is very much overrated, but the eye of the peasant glistens when the name of Louis Napoleon is mentioned, and his heart bounds when he hears of the coming Empire, which, in his mind is the inheritor, not merely of great victories and great deeds, but of hopes that have been nursed in the sad and sickly heart of his fathers, and have been handed down to him as a stern accompaniment to the anguish which eats into his heart, while with thin and wasted lips he murmurs—"How long! Oh Lord, how long?" Yes, these hopes (how could it be otherwise under the established rule?) are nourished in Ireland; and the day when the Vicar of Christ—if this, too, as it seems probable, is to happen,—shall place the imperial crown on the brow of the Third Napoleon, and give him the benediction of the Church, will bring joy and exultation and hope to the down-trodden peasant of this land. Nor is this joy absolutely without reason, for if a French soldier never crosses the channel, or sets foot on these islands, the creation and consolidation of a gigantic power so near at hand, sympathising with justice, truth and mercy, is in itself a protection and a guarantee. When the peasant hears —for the things that speak to the hearts and the hopes of the people spread quickly and strike deep—that Louis Napoleon is to be crowned—that the English Journals which abuse the revelations of GOD, write against him—that the talk is about invasion—that invasion is thought so possible as to be dreaded, then you may be sure that the mind of the listener travels back to the day when the dread of another

French invasion struck off the first links from the chain of Irish bondage. Reasonable, or unreasonable, these hopes are in the nature of things. They must be so."

Well, there is a possibility, after all, that the re-establishment of the Empire of France, under Louis Napoleon, will not be of much service either to the Romanists of France, or of Ireland. If "the nephew" should tread in the footsteps of "the uncle," in this part of his march also, most certainly Popery will gain nothing by the accession of Louis Napoleon to the imperial throne.

We are sorry to see that the Romanists in Cincinnati have been disturbing the meetings of Dr. Giustiniani. This is bad policy. Their priests ought to know better. The public will hold them to account for this. Dr Giustiniani is not in the service of the American and Foreign Christian Union; nor has he been since January 1st, 1850. He has no relations with us, but he is engaged in a good work, and has a right to be heard without interruption. All such interruptions will but redound to the injury of Romanism rather than Protestantism. This is a land of religious liberty, and people will think for themselves, and will inquire and decide for themselves, whatever priests may say or do.

View of Public Affairs.

Since the publication of our Number for November, several events of much importance have occurred in the political world.

1. On the 24th (the Sabbath) of October, at 22 minutes before 3 in the morning—to follow the minuteness of the newspapers—Mr. Webster, the Secretary of State, died at his country residence at Marshfield, Massachusetts. His health had not been good for some months, and he had retired to his usual Summer's Retreat to find relief, after a long period of great official labor. Neither he nor his family apprehended anything serious from his indisposition till the Thursday night preceding his decease. On Friday the Telegraphic wires spread the news over the whole country, that Mr. Webster was dangerously ill. The report created a deep sensation wherever it penetrated. On Saturday there was no hope for his recovery, and every one prepared himself to hear the mournful tidings, which flew with lightning-speed over the land, Sabbath morning, that the great Statesman, Jurist, and Orator, was no more! On Monday and the days immediately following, appropriate notice of the afflictive event was taken in the Courts and Municipal Bodies (none of the legislative being in session) throughout the entire country. On the Friday following, the funeral services were performed at the Mansion of the deceased in Marshfield, and at the Cemetery of the neighboring Congregational (Orthodox) Church. The Rev. Mr. Alden, the pastor of that Church, the pastor and friend of Mr. Webster—officiated. The services were simple, solemn and affecting. Ten thousand people were present—neighbors in great numbers, friends from near and from far, distinguished men from Boston and other parts of Massachusetts, from New Hampshire, from New-York city, and many other parts.

Never, it is thought, since the days of Washington has a man died in this country whose loss is so deeply felt. Mr. Webster was more than a politician—he was a great Juris-consult, a great Expounder and Defender of the Constitution. He was believed to be a sincere Patriot. More than this it is not fitting that we should say, respecting his character and position as a public man.

Mr. Webster was a firm believer in Christianity, and reader of the Bible, a great friend of the Church and the Ministers of the Gospel, and held in the highest respect the principles of his Puritan Ancestors. We wish that we could say that his life always corresponded with his profound and enlightened convictions. His death was exceedingly affecting. To the last his great intellect was clear and vigorous. The simplest truths of the Gospel were those in the contemplation of which he found relief and comfort. The 23d Psalm was read to him by one of his physicians (Dr. Jeffries,) and Mr. Webster repeated parts of it with much feeling. "*Thy rod*"—"*thy staff*"—"That is what I want," said the dying man. It is even so. The greatest of men must, in this respect, die like little children. Nothing but *faith* will do in that hour!

Eloquent eulogies have been pronounced in many places upon Mr. Webster. His death is deplored as a great national loss. But our trust must be in GOD, the GOD of our fathers. The Hon. Edward Everett, of Boston, has been appointed by the President to take Mr. Webster's place as Secretary. Certainly a better choice could not be made.

2. On the 2d day of November the Presidential election took place, and Franklin Pierce, of New Hampshire, and William R. King, of Alabama, were chosen by an overwhelming vote. We are happy to say that whatever excitement there was in some places, there were few or no serious disorders, so far as we have heard—a fact which shows the admirable working of our political institutions. All bow in silent and cheerful acquiescence to the will of the Nation as expressed at the ballot-box.

3. The other event of importance was the triumphal return of Louis Napoleon to Paris, and his reception there. It is conceded on all hands that the "Empire" will be "inaugurated" soon. Whether it will be on the 2d day of December, or adjourned till the Spring, is only a question of convenience, or at most of prudence. The tour of the Prince-President, as he is called, was a triumphal march in all the Provinces of Southern France. In the meanwhile the most complete tranquillity prevails throughout the entire country. The Government is vigilant and effective. There can be little doubt that the state of security which is enjoyed under a strong military rule, the great material prosperity which everywhere prevails, as well as the prestige of his name, concur with the dread, on the part of the friends of order and the possessors of property, of scenes similar to those of May and June, 1848, to make France contented and submissive under despotic dominion.

The news from the Valley of the Plate River, in South America, is encouraging. Urquiza is pursuing a wise course, it would seem, at Buenos Ayres. The throwing open of the Paraquay and Parana Rivers to the commerce of the world may lead to the best of results.

Our Congress will have met again by the time this Number of our Magazine reaches our distant Subscribers. Let the prayers of all ascend to the Throne of Grace that the deliberations of that Body during the coming session may be such as to promote the best interests of the Nation and the glory of GOD.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FOR THE MONTH ENDING 10th NOVEMBER, 1852.

MAINE.

Portland, High-st. Sewing Circle,	$ 43 00
Augusta, South Ch. Sabb. School, for Library in France,	15 00
South Paris, Cong. Ch.,	10 00

NEW HAMPSHIRE.

Nashville, R. W. Lane,	5 00
Warner, Dea F. Eaton,	1 00
Greenfield, A Lady, by J. McGee,	5 00
Fitzwilliam, Orthodox Cong. Ch. to make Dexter Whittemore, Esq, L. M.	28 97
Hill, Rev. Daniel Sawyer,	1 00
Londonderry, A Friend,	2 00

VERMONT.

Hydeville, Mrs. Julia D. Hawkins,	1 00
Benson, Two Friends,	2 00
Enosburg, Cong. Church, additional, Jonas Boutelle, Esq.,	2 00
Castleton, Cong. Ch. and Society, bal.,	4 50
Brandon, J. L'hereux, from his people,	21 00

MASSACHUSETTS.

Beverly, A Friend,	5 00
Templeton, Ladies Charitable Society,	31 00
Bradford, B. E. Lovejoy A. M.,	3 00
Hadley, 3d Cong. Ch. Gen. Ben. Society,	22 76
Dedham, 1st Cong. Ch.,	50 79
Abington, 1st Cong. Ch., Dea. Jacob Cobb, and Zibeon Packard, each $10, in full of $80 to support a Missionary and to make themselves L. M's,	20 00
Longmeadow, 1st Cong. Ch. in full to make Dea. Eben Bliss and Dea. Alfred Cooley L. M's,	6 75
Chester Factories, Cong. Ch.	2 00
Foxboro, Cong. Ch. to constitute Otis Carey, Esq., and Erastus Grover L. M's.	60 00
Norton, Wm. A. West, L. M., in full,	10 00
Seekonk, Cong. Ch. part,	8 14
Attleboro, 2d Cong. Ch. Rev. J. Cram $10, Mrs. Sandford $10, others $27,90.	47 90
Pawtucket, Ev. Cong. Ch.	37 25
Harvard, Benj. Barnard, in full, L. M. $10, Mrs. Jemima Barnard, part, L. M. $5,	15 00
Bradford, Cong. Ch.	18 75
Boston, A Friend, to make Lawrence Phelps of Andover, Mas. and Amos Lawrence Clark, of E. Boston, Mass. L. M's.,	60 00
A Friend, to make Rev. Alpheus S. Packard, Brunswick, Me.	30 00
Haverhill, Alfred Kittredge,	5 00
Great Barrington, A Friend,	75

RHODE ISLAND.

Woonsockett, A Friend,	1 00
Bristol, Cath. Cong. Ch.,	27 50
Epis. Ch., Rev. Mr. Bristed, in full, L. M.	10 00

CONNECTICUT.

Bethlehem, A Friend,	1 00
Lyme, Wm. Coult,	3 00
Glastenbury, David Hubbard,	25 00
Lebanon, Ladies of South Soc.,	5 00
Enfield, W ——— w,	10 00
Bethel, Seth Seelye, in full, of L. M.,	20 00
Franklin, Ely Hyde and Mrs. Sally Hyde,	2 00
Wilton, A Friend,	5 00
Bridgeport, Talmon C. Perry, part, to constitute Mrs. Sally C. Perry L. M.,	10 00
New Haven, Mrs. S. B. Ball, $10,00, Two Friends, $10,00,	$ 20 00

NEW-YORK.

New Hackensack, R. D. Church,	6 00
Newtown, John Peebles,	10 00
City, A Friend,	50 00
Sennet, Peter Douglass,	250 00
Fishkill, R. D. Ch., (of which $30 by S. A. Hayt,) to constitute Mrs. Lavina Hayt L. M.,	53 86
Glenhaven, R. D. Ch.,	5 00
City, A Friend,	5 00
City, Ruth Terbell,	20 00
Fishkill, R. D. Ch., additional,	1 00
Schenectady, R. K. Cunningham,	5 00
Wading River, A. L. Brown,	1 00
Poughkeepsie, Edward N. Crosby, A. M.,	20 00
Barre Centre, Cong. Soc.,	9 00
Amsterdam, Rev. David A. Jones, to constitute himself L. M.,	30 00
Binghamton, Rev. Peter Lockwood, 2d payment, for L. M.,	10 00
Brooklyn, Herman Garlicks,	8 00
Wilson, Mrs. Cornelia Ann Edwards, in full, of L. M.,	10 00
Flatbush, Ref'd. D. Ch., to constitute Rev. G. H. Mandeville L. M.,	30 00
Lockport, George W. Merchant, in full, of L. M.,	10 00
Canton, Presb. Ch,	12 00
Pottsdam Presb. Ch.,	7 27
M. E. Ch.,	1 60
Lawrence. ———,	67
Stockholm. Hiram Hubbard, in part, L. M.,	10 00
Cong. Ch., Rev. P. C. Pettibone, $5; Luther Hubbard, $5; others. $10,05, in part, to constitute Rev. Philo C. Pettibone a L. M.,	20 05
Fort Covington, in full, of Rev, Charles Gillett L. M.,	17 00
Moun. ———,	3 29
Brashers Falls, ———,	6 00
Madrid, ———, in part,	8 89
Moris,	3 78
Malone, Bapt. Ch.,	4 79
" Presb. Ch.,	22 20
Tiosiock, R. D. Ch,	5 00
Manchester, Rev. Israel Brainard,	2 00
Rhinebeck, C. S. Wainwright, A. M.,	5 00
Waterford, A Friend,	1 00
Sing-Sing, Presb. Ch,	32 75
Charles F. Maurice, for L. M.,	30 00
Albany Maurice E. Viele,	20 00
Shuburne, Joshua Pratt,	10 00
Presb. Ch., (Ballance,)	5 00

NEW JERSEY.

Fairtown, Rev. C. Walker,	1 00
" A Female Friend,	10 00
Montville, D. R. Ch, in addition,	1 00
Bridgeton, Samuel L. Fithian,	5 00
Pennington, Presb. Ch., to make Mrs. Geo. Hale, L. M.	34 12
Ringoes, Presb. Ch.,	20 80
Freehold. Union Meeting,	50 00
Newark, Rev. E.R. Fairchild D.D. by himself,	25 00

PENNSYLVANIA.

Alleghany City Associate R. Ch.,	23 34
Beecher's Island, Presb Ch., part,	3 51
Lawrenceville, Presb. Ch., part,	6 50
Canonsburgh, Rev. Mathew Brown, $5, and citizens and students, to make Professor Robert Patterson L. M.,	31 00

Pittsburgh, Cumberland Presb. Ch., to make Rev. Mr. Bryan L. M., ... 30 00
Pittsburgh, 3d Presb. Ch., Individuals, . 18 00
M. E Ch., Wesley Chapel, to make Rev. Mr. De Hasse L. M., ... 30 00
Mr. Bradley, to make Rev. Mr. Locke . 30 00
Lutheran Ch., in part, to constitute Rev. Wm. Passavant L. M., ... 12 50
Alleghany City, Dr. Swifts Church, for Waldenses, ... 13 41
Alleghany City, 1st Ref'd. Presb. Ch., collected by Mrs. Sterling and Mrs. De Haven, to constitute Rev. A. W. Black, D. D. a L. M., ... 30 00
Greensburg, Presb. Ch., ... 5 31
Sandy Lake, M. P. Parker, ... 1 00
North and Southampton, R. D. Ch., in part, 60 00
Hartsville, Presb. Lecture Room, . . 6 00
Philadelphia, A few Friends, ... 22 57
Williamsport, A. D. Hepburn, ... 4 00
" Donation, ... 6 03
Philadelphia, A Friend, ... 10 00

DISTRICT OF COLUMBIA.

Washington City, E. Gilman, ... 5 00

MARYLAND.

Baltimore, A Friend, ... 10 00
" Chas. W. Ridgely, for L. M., . 30 00

VIRGINIA.

Prince, E. C. H., B. H. Rice, ... 5 00
Morgantown, Presb. Ch., to constitute Rev. James Davis, L. M., ... 30 19
M. E. Ch., ... 8 81

SOUTH CAROLINA.

Charleston, C. W. Stiles, ... 10 00

ALABAMA.

Wetumpka, a Female Friend, ... 1 00

TENNESSEE.

Sparta, James G. Manning, ... 1 00

INDIANA.

Madison, 2d Presb. Ch. and Soc. J. H. Hendricks $10; H. K. Wells, A. M. $3; E. G. Whiting, Esq., A. M. $5; others, $29.75, 50 75
" 1st Presb. Ch. and Society, John King $5; Weyer $5; others $11.50, . 21 50

ILLINOIS.

Chicago, "B." 10 00
Morris, A. W. Henderson. 3 00

OHIO.

Marietta, Cong. Ch. and Society, . . 41 00
Cincinnati, 7th Street Cong. Ch. (Mrs. F. B. Mason), ... 6 00
" 2d Presb Ch., Dr. Patte $10; Dr. G. L. Weed $10, ... 20 00
Oxford. Presb. Ch. and Society, . . . 6 90
O. S. Presb. Ch. and Society, . . 1 25
Mrs. Luke, ... 2 00
Mrs. V. Worthington, ... 2 00
College Hill, Presb. Ch. and Society, . 19 25
Mt. Healthy, Presb. Ch. and Society, . . 1 00
Darrtown, Presb. Ch. and Society, . . 2 50
Cheviot, Bethel Union Meeting . . . 96
Presb. Ch. and Society (O. S.), . 1 25
Mr. and Mrs. Handford's children, . 1 15
Elizabeth Town, Presb. Ch. and Soc. . 7 00
Harmar, Cong. Ch. and Soc. in full, . . 8 00
Cincinnati, Central Presb. Ch., D. A. Biggers A. M. 3 00
Lebanon, M. E. Ch. and Society, . . 3 07
Meth. Prot. Ch. and Society, . 2 67
Strongville, Rev. Timothy Williston, . . 5 60
Newburg, Bal. Colln. 1 00
Cleveland, H. R. Reynolds, ... 5 00
A. H. Morley, ... 2 00
W. H. 1 00
Ellsworth, Presb. Ch. in full of Rev. Loomis Chandler L. M., ... 19 75
Chagrin Falls, Cong. Ch. Dea. H. White, ½ doz. axes, ... 7 00
Mr. Lamson $1; Mrs. Fay $1; Mrs. E. H. Taylor $1; Mr. Hubbill 50c.; others $3 13, ... 6 63
Gustavus, Presb. Ch., ... 9 87
Kineman, Presb. Ch. in part, ... 20 16
Youngstown, Presb. Ch. 6 02
Union Meeting, ... 1 12
Bloomfield, Presb. Ch. in part to constitute Rev. Asel Reeves part L. M., . . . 3 32
Mesopotamia, Presb. Ch. in part to constitute Rev. Ward Childs part L. M. . 8 28

MICHIGAN.

Grassy Lake, J. Patchin, ... 3 00

WISCONSIN.

Lisbon, Levi Russell, first payment for another L. M. 5 00

ERRATA.—In our last read Amherst, instead of Hammond, N. H. Benev. Association by J. A. Wheat. Read Hollis instead of Pollock, N. H., a Friend, &c.

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